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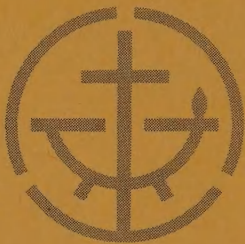


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THE NEW REDEMPTION



GEORGE D. HERRON



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THE NEW REDEMPTION.

*A Call to the Church to Reconstruct Society
According to the Gospel of Christ.*

BY

GEORGE D. HERRON,

THE E. D. RAND PROFESSOR OF APPLIED CHRISTIANITY IN IOWA COLLEGE.

AUTHOR OF "THE LARGER CHRIST," "THE MESSAGE OF JESUS TO

MEN OF WEALTH," "A PLEA FOR THE GOSPEL,"

AND "THE CALL OF THE CROSS."

"Whoever does not assume unconditionally the might of goodness in the world, and its ultimate victory; whoever starts from moral unbelief, not only cannot lead in human affairs, but must follow with reluctant steps. We live indeed in the kingdoms of the redemption, and no more in the kingdoms of this world."—ROTHE, *Theologische Ethik*.

NEW YORK: 46 EAST 14TH STREET.

THOMAS Y. CROWELL & COMPANY.

BOSTON: 100 PURCHASE STREET.

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To the
REV. JOSIAH STRONG, D.D.,

THIS BOOK IS DEDICATED

BY THE AUTHOR.

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I.

THE SOCIAL REVOLUTION.

OH, may the spirit of Him who is faithful and true root and ground us in the conviction that the world never has been governed, never can be governed, by oppression and lies! that these have at no time whatever upheld its order, but have subverted its order; that whether they are throned by false religions in heavenly places, or seated by usurpation in the high places of the earth, they are cursed and doomed; that the very conquests to which they have themselves contributed, — the civil tumults, mercantile frauds, plagues, and famines, which they have promoted, — have been their appointed punishments; that the cries of the weak and the suffering have been ultimately stronger than they; that the revolutions which have been most portentous while they lasted, from the crimes which provoked them, and the crimes which were provoked by them, from the collision of human evil in its opposite forms, have been the instruments of putting down counterfeit powers, and asserting the power which is and which must abide; that all righteous men and righteous institutions have been proclaiming who was, and is, and shall be the ruler over men; that the full revelation of the Christ that is to be will be the confirmation of all the true human authority, and all the true human liberty, that ever has been; that He will prove the first to have proceeded from Him; that He will claim the last for our race as the reward of His agony and death. — *Frederick Denison Maurice.*

THE NEW REDEMPTION.

I.

THE SOCIAL REVOLUTION.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. — REV. xxi. 1.

WHAT I have here to say treats of work, wages, and wealth; of the rights and duties of capital and labor. And I approach the social problem, not from the standpoint of the political economist, but of the Christian apostle; Christ did not save the world by a scientific study of the economic conditions of society. Nor shall I make use of statistics, the value of which is largely fictitious; it is a fallacy that figures cannot lie. My discourse will be chiefly concerned with principles. I wish to charac-

terize some of the false principles which have bred social inequalities, and assert the true principles which can procure social justice.

The world is ruled by ideas. Every few centuries God drops a great idea into the soul of man. Whether it becomes destructive or constructive depends upon what is done with it, and who has charge of the doing. Great ideas, arousing great moral passions, come to stay. Though we crucify them, they will not die: they thrive on persecutions, and are enthroned by crucifixions. They become man's weal or woe, his savior or destroyer, according to his acceptance or rejection of their rule. Two thousand years ago the master idea of the world was redemption. It was not confined to Judea. It was everywhere: among the Hindus, the rude Norse poets, the Greek philosophers, the Briton Druids, perhaps the American Aztecs. The peoples felt themselves to be under the victory and despotism of evil, helpless to save themselves, and waited for the redemption of a new, divine, and delivering power. Crude, sad, and tragic efforts, both religious and political, were

made to redeem the nations before a young Galilean carpenter, who was also the Son of God, so opened his life to the good that the whole power of God to help men swept into his soul. Nearly a thousand years ago God planted the idea of liberty in church and state, to become the seed of a new earth. The idea drew together a little band of German mystics. The burning of John Huss flashed the light of this idea over Europe. It kindled the mind of Luther, and made him the terror of God to the friends of darkness. It illumined the soul of Savonarola with the vision of Florence as a city of God. It tempered Cromwell, as God's rod of iron, to dash in pieces the divine right of kings, which had become the citadel of all that was false, vicious, and cruel in church and state. It guided the Pilgrims to the Plymouth Rock of the democracy and freedom that are in Christ.

A great idea is now leading the world's thought and lifting its hopes. Everywhere are the signs of universal change. The race is in an attitude of expectancy, straitened until

its new baptism is accomplished. Every nerve of society is feeling the first agonies of a great trial that is to try all that dwell upon the earth and issue in a divine deliverance. We are in the beginnings of a revolution that will strain all existing religious and political institutions, and test the wisdom and heroism of the earth's purest and bravest souls; a revolution that will regenerate society with the judgments of infinite love. We must get ready for the change by making straight the way of the Lord Christ into the heart of the social strife, that he may purify it with the hope of justice; by giving him command of the revolution, that he may lead it into a larger redemption of the earth. God honors our generation by bringing upon it the sorrow and trial of seeking a road to social order; of finding a way to something like an equitable distribution of economic goods, a mutualism of the responsibilities and benefits of civilization. The idea of brotherhood, co-operation, unity, is both destroying and recreating the world. The feeling that men were made to stand together, that the race

rather than the individual is the unit, is widening and intensifying. The belief that sacrifice and not self-interest is the social foundation, that the Golden Rule is natural law, is everywhere gaining disciples and power. Men are beginning to see that the welfare of each is the responsibility of all, and the welfare of all the responsibility of each. Whether it be for good or ill, whether foolish or wise, the socialistic idea is leading the world. Whether the passion for oneness works the weal or woe of society depends entirely upon its reception or rejection by the Christian church.

It will not do to say the revolution is not coming, or pronounce it of the devil. Revolutions, even in their wildest forms, are the impulses of God moving in tides of fire through the life of man. To resist them is to be consumed, and to compel the remission of sins by the shedding of blood. To receive them as from God is to receive his kingdom almost without observation. The dangerous classes in every age and nation are they who, in the interest of religious or political parties, say that

the wrong cannot be set right ; that selfishness and injustice and inequality are natural virtues, essential to progress and the stability of civilization. They who say that man's conceptions of justice cannot be enlarged and purified are the ones who bring disaster and wrath upon the world. And they who seek to lift the works and institutions of men with visions of larger truth and assertions of wider justice are not destroyers, but builders ; they make ready the way of the Lord into new redemptions of human life.

Nor dare we hope to avert the revolution by suffering what we have been mistaught to call the natural laws of trade to take their logical course. It is against the rule and validity of these laws the revolution directs itself. It is a fiction to characterize as law the principles that now govern economic production and distribution. In fact, we are and have been in a state of industrial anarchy ; of social lawlessness. *Selfishness is always social disintegration. Competition is not law, but anarchy.* That competition is the life of industry is the most pro-

fane and foolish of social falsehoods. Cain was the author of the competitive theory. The cross of Jesus stands as its eternal denial. It is social imbecility. It is economic waste. It is the destruction of life. It is the deformity, brutality, and atheism of civilization. It will be as outrageous to the civilization of the future as cannibalism is to the civilization of the present. The speculation which competition makes a necessary element of production and distribution renders the life of man a game of chance. Modern monopolies are its natural fruits: the fruits which the strong and cunning reap through competition with the weaker, less cunning, or more conscientious. Speculative competition makes possible such social disruption and violence to human liberties, such absolute anarchism, as that of a recent coal combination, which arbitrarily reduced the wages of miners and increased the profits of coal millions of dollars, with no more moral or economic justification than that of the midnight assassin who murders his victim for a watch. *The whole social question is fast resolving itself into*

a question of whether or not capital can be brought into subjection to law. The social revolution is a search for law: for law that shall have power to procure justice and peace in place of the chance and strife that are everywhere the disorganization of society. The revolution comes not to destroy, but to organize society with a divine and deathless life. It means no evil to the institutions of state and religion, but would rebuild them upon eternal and righteous foundations, and secure them with the justice of love. It aims not to destroy wealth, but to save it by bringing it under the reign of law and consecrating it as the servant of humanity. The demand for equality and unity is constructive at heart, even in its most unreasoning and destructive manifestations. The nihilisms and socialisms of our day are desperate yet real attempts to achieve the social ideal by a single bound; attempts to take the kingdom of justice by violence. With one stroke they would break the golden bowl of our modern industrial system, full of abominations. What Mr. John

Rae says of the nihilists, in his conservative work on "Contemporary Socialism," may be said of even the most dangerous social revolutionists: "They are actuated by no love of destruction for its own sake; it is impossible to conceive any considerable body of human beings being so actuated. They would destroy, that others who come after them may build up. They sacrifice themselves for a cause, in whose triumph they shall not share; they work for a generation they shall not live to see." The search for social justice, even where it denies the authority of the personal Christ, is essentially a belief in the practicability of the principles which are the essence of Christ's gospel; a belief that brotherhood consists with nature, and that co-operation rather than competition is the natural law of material as well as moral progress; a belief that if mutualism could take the place of the chance and anarchy of speculation and greed, a thousand unknown forms of industry would spring up to add to the moral health and material wealth of man. For the hope of actualizing Christianity as the life of

man the revolution is called in question by the religious Pharisees and the political Sadducees.

But before we try to guide the revolution, or attempt the solution of the social problem, we must take our stand upon the platform of duties, and not that of rights. The old passion for liberty, which has won for man so large triumphs in religion and politics, has done its work. It was a great work. But the selfishness that poisons every noble passion, when it rules rather than serves, has transformed the liberty of our fathers into the most intolerable despotism the world has ever suffered. And the social question is not so much a question of rights as of duties. If we are to find a way out of social confusion, if we are to achieve industrial freedom, we must cease to look at the mere rights of capital, or the rights of labor, and look in the direction of the duty of man to man. If we would work with God, if we would follow the Son of man as he leads the race into its purer liberties, we must move with the progress of the cross in the purchase of a new redemption through sacrifice. Society will learn

obedience to the ideal of Jesus through the things which men suffer. The laborer will receive the fruits of his labor, and work and wages and wealth become accordant parts of a divine harmony of justice, through changing the social revolution from a passion for rights into a passion for duties.

Work is the first factor to be considered in the social problem. This is a world of work. God works and man works. Work is the manifestation of life. Work is communion with God. There is no righteous work that is not sacred and divine. All the work of man is a part of the creation of God, which is still going on. The work of the carpenter in building a house is as sacred as the work of God in building the earth. The men who do the world's work are the hands by which God works. The man who builds is one of God's builders. The man who plants the fields is God's artist-hand, and the field of green and the field of ripened grain are the glory of God painted upon the face of the earth. The industrial worker is a poet, a creator, an artist, a musician, because

all work righteously done, to the best of one's ability, is a creation ; it is a harmony. It is the music of God singing itself out through the life of man. And no man is true to his divine origin, no man is really a man, unless, to the extent of his ability, he works. The man who is able to work and works not, is a slave ; he is a pauper. Of all pauperism the most degraded and degrading, because utterly shameless and thriftless, is that aristocracy which idly luxuriates in money obtained through speculation, extortion, or inheritance.

The social conception of work has been progressive. In the highest days of Greek art and philosophy work was supposed to be fit for none but slaves. Aristotle did not believe those who did manual labor entitled to citizenship. Since the coming of the carpenter's Son, who is the final authority in political economy, work has grown in honor, and has occupied a constantly enlarging place in legislation. By teaching men to know God as their Father, he took out from all the foundations of society any ground for social caste or industrial despotism.

Work ought to bear fruit in the livelihood, in the physical comfort, in the moral development, of all who work. When men began to use the earth, there was nature, which was the gift of God. And all the wealth of the world, in its last analysis, has been created from nature by labor in social relationships. Any wealth that is not the creation of labor is fictitious. The wealth of Mr. Gould represented the poverty of society. Every dollar his speculation made for himself made society so much the poorer. Every man in the United States who works has a share in the creation of the wealth of the Vanderbilts. The social factor of wealth needs larger consideration. Every man taxed to sustain the government of the state, which is the social organ, is morally entitled to speak concerning the management of capital which he may not own. The way in which one invests his capital is a matter that touches all human life. When a man proposes to manage his property solely on the ground of profit and self-interest, independent of good-will to society, he claims what is morally unlawful. No

state has ever recognized exclusive ownership in property ; for property would have no value without the protection and nurture of society. Labor, also, is a larger factor than political economists have taken into account in the creation of wealth. Without labor even capital would be valueless in providing for economic necessities. It is through the use of labor that the manufacturer creates his wealth. Through the earnings of labor the wealth of the merchant is gained. Two sources of wealth are thus fed by the laborer. And a natural world, a world of order, a world of justice because a world of love, wholly human because wholly divine, would be a world in which every man rejoiced to work for the good of the whole, and the whole rejoiced to supply the needs of every man. In a world that was natural, a world in harmony with God, a world in which the love of God was the law of life and industry, there would be no more strife between man and man as to which should get the most out of the world than there is strife between the wheat and the rose as to which shall drink

in the most of God's sunshine. It is because sin has poisoned the life of man that there is any question as to how much one or another shall have. Because sin has entered the world some have little and some much. Because the devil has laid hands upon the world and put strife between man and man, and because the race has not yet wholly wrought out its redemption, there is covetousness and greed and poverty. A divine and all-loving order of society would be a state of nature: the state in which the world would have remained had there been no sin or strife. It is the state of the society that is to be when sin is subdued and the Son of man has delivered the sons of God unto the Father in one united and divinely human family.

It is hardly disputed that capital, under our modern industrial system, is receiving more than a just share of the fruits of labor, and the laborer is receiving relatively less and less of the profits of his toil. The increase of wealth and wages is in no sense equitable. There is not a progressive economist in America or England

who does not say that wealth is growing out of all proportion to the benefits which the laborer derives from his labor. The distribution of wealth is not according to industry or ability; not according to one's worth to society, but according, in large measure, to the skill of some in appropriating to themselves the fruits of the labor of others by commercial legerdemain. It is thus that while we are the richest nation on the globe, our wealth is rapidly being centred in the hands of a few, and industrial toilers are being reduced to a condition of practical servitude. "Thoughtful men see and admit," says Judge Walter Q. Gresham, "that our country is becoming less and less democratic, and more and more plutocratic," and plutocracy he pronounces the most insidious of all forms of tyranny. "Nothing," says Dr. Theodore Dwight Woolsey, "would lead the mass of men to embrace socialism sooner than the conviction that this enormous accumulation of capital in a few hands was to be not only an evil in fact, if not prevented, but a necessary evil beyond prevention. . . . A revolution, slow or rapid,

would certainly bring about a new order of things." Nor can the difference between the working and the capitalistic classes be concealed by the fact that wages average better now than forty or fifty years ago. It is a waste of time to cite statistics to show that the laboring man has economic goods he did not formerly have. Forty to fifty years ago the mechanic and his master worked side by side; the apprentice was the social equal of his employer. There was not the stratification of society which we now see, and almost every man produced something of his own livelihood. Fuel cost him but the work of bringing it to his dooryard. He raised necessities which must now be purchased. The lowest wages of a half a century ago represented a more equitable share in the *social* benefits of civilization than the highest wages of to-day. And the inevitable result of the system of wages and competition will be to increase social inequalities; to increase the wealth of a few and the poverty of the many. It is to the interest of capital, when it releases itself from

moral and social obligations, and looks only to its own increase, to keep a large class of unemployed men, who must work or starve. The present industrial system could not exist were it not for the fact that great multitudes of the unemployed have been brought to this country, systematically and purposely, for the sake of reducing wages and producing a state of poverty. By this method the clothing trade of the United States thrives upon the sweating system. By pitting the unemployed against the employed, by reducing men and women and children to a condition of poverty, where they must work at any price or starve, competition has prospered by the blood of men and women. In the midst of great wealth, with the deceit and glory of its material enterprise, its blind luxury and mad speculation, its disregard for human life, and contempt for moral law, there is an increasing poverty and degradation; a deep and angry social discontent; a growing distrust in the reality of our liberties and the sincerity of our Christianity, proving that our competitive system does not

belong to a divine order of things. It is unnatural that the strong should prosper at the expense of the weak; that the earning of one's daily bread should be an uncertain strife. It is a violation of nature that prosperity should come through the triumph of cunning over character, and the conflict of selfish interests. *Our so-called industrial order is the disordering of nature. It is the disorganization of human life.* There is enough in this world for all to have and enjoy in abundance, if there were a system by which there could be an equitable distribution of that abundance upon the principles of the divine economy.

The social problem is the call of the state to become Christian. The state can save itself only by believing in the Lord Jesus Christ as the supreme authority in law, politics, and society. The state is the social organ. To meet the strain that will be put upon it by the revolution, *the state must be redeemed from the worship of property and from commercial theories of government.* It can prove its right to be only by procuring a greater measure of social justice and

giving a larger recognition to the sacredness of man. The state must have in it the mind that was in Jesus, who is the final political economist. *The Sermon on the Mount is the science of society; it is a treatise on political economy; it is a system of justice.* It consists of the natural laws which proceed from the heart of God, and operate in the creation and redemption of the world; in the evolution of man and the progressive development of society. It is the constitution of the divine and universal society which John in the Revelation calls a new earth. The establishment of its justice underneath the politics and social structures of man is the new Jerusalem which John saw coming down out of heaven from God. The business of the state is to adopt this social and political constitution of Jesus as the spirit and life and justice of the people, and bring every activity into subjection to its authority. It is not the mission of the state to protect property as a thing in itself. *The state is the organization of the life of man in unity with the life of God; its concern is with human beings.* Property is valuable only as it

is the instrument of justice between man and man, and a bond of fellowship with God. Property has a right to protection only as it is designedly working out the whole welfare of man. It is the business of the state to develop and shield the common manhood and happiness, the physical and moral health, of men as sons of God. Government has a right to existence and authority for no other end than that for which God sent his only begotten Son into the world. It is the vocation of the state, as the social organ, to so control property, so administer the production and distribution of economic goods, as to give to every man the fruit of his labor, and protect the laborer from the irresponsible tyranny of the passion for wealth. It is the duty of the state to so reconstruct itself as to procure for every man full opportunity to develop all his powers, and to see that no member of society suffers for the want of work and bread.

A baseless, economic assumption which the state must rebuke and correct is that inalienable right to employ and discharge from the

individual standpoint, with only a money obligation to employees, and no responsibility to society. But the Christian state, as the organization of the divine life of man, is bound to deny the existence of any such right in a moral world. The assertion of such a right is the denial of the humanity of man; it is infidelity to Christ; it is substantial atheism. *The assumption that capital may discharge and employ solely on the basis of self-interest shuts God out of human affairs and denies the brotherhood of man. It is social anarchism. It is the declaration on the part of capital that it will not submit to law.* He who sets himself apart from social relationships, to do what he pleases with his own, upon the ground of pure individualism, asserts the right to do what God himself dare not do. In so far as the state allows the assumption and exercise of such a right, it fails to secure justice. No industrial concern has a right to receive the benefits of society without bearing commensurate responsibilities. It is monstrous and undemocratic, it is the enthronement of industrial despotism, for the state to grant powers

and protection to corporate or individual employers, and yet leave them irresponsible for the social welfare. The assertion on the part of capital of a right to exist for the sake of gain, independent of the voice of the people or the welfare of labor, has had its day. It is the last remnant of that absolutism which has been slowly and revengefully yielding to the redemptive forces that have been making men free ever since the Son of man poured out his life upon the Calvary of truth. There was a day when men thought the state could be preserved only by maintaining the absolute authority of the king, and by giving the people no voice in their government. Men once believed that the divine right of kings alone could secure political order and procure social justice. But that day has gone by, and democracy everywhere has the political field, or is gaining it in every civilized nation. *Absolutism of every sort is doomed and cannot hold its own against the purposes of God. It can no more sustain itself in industry than in politics. If democracy is good for the state, it is good for industry.* King George's assertion of

a right to tax American colonists without representation, was not half as unjust, as intolerable and despotic, as the assumption that a great corporation can enjoy the nurture and claim the protection of society, and yet deny society all management or voice in its affairs. A man could not have what he calls his own, save through the co-operation of his fellow-men; and they have rights in the management of capital for the social welfare commensurate with the privileges and opportunities which capital receives. If democracy, which is social fellowship and political mutualism, can best procure political justice and preserve the state, then it can also procure the largest economic justice and industrial freedom. Capital is a social creation, and its administration a social responsibility; so that *industrial federation lies in the nature of things. An industrial democracy would be the social actualization of Christianity. It is the logic of the Sermon on the Mount, which consists of the natural laws by which industrial justice and social peace can be obtained and established.* The democracy that is in Jesus

alone is sufficient to equalize social burdens and distribute social benefits. It is not merely spiritual law, but natural and economic law, that the strong shall bear the infirmities of the weak; that they who have the greatest powers and privileges shall bear commensurate responsibilities. Under our present industrial system the weak bear the burdens of the strong; they who have the largest privileges and powers bear the least responsibilities. Neither church nor state can escape destruction at the hands of an arrogant and irresponsible plutocracy, save by proceeding at once to bring the secular world under the reign of the moral law of Jesus. To unite capital and labor in a republic of duties, for the mutual consideration of each other's rights and the care of each other's interests, the state must join hands with the church in solving the social problem in the name of the Lord Jesus Christ, who is the head and the quality of man. Church and state must save themselves by the recognition of the fact that secularism is both atheism and anarchism. Now is the day of their salvation.

But the initiative in the establishment of a democracy of Jesus in the world of work and wealth must be taken by capital itself, which has in its hands both the power and the responsibility. The commercial dogma that capital has discharged its duty when it has paid its employees the market rate of wages, with the market under the sovereignty of what is known as the law of supply and demand, asserts the supremacy of capital over moral law, and gives to it a worth greater than the worth of human life. *Labor is not a commodity any more than human souls are a commodity; labor is life.* The relation between the employer and employee is a sacred relationship; a relationship that must not be sundered by mere caprice or self-interest. It is the utter disregard of the sacredness of this relationship by both employer and employee, treating it as simply a money relationship, that is the root of the strife between the two. The union of men in industry is a communion of human lives for divine ends; and the selfish severing of this union is not merely a violation of the Sermon on the Mount; it is

economic foolishness and social lawlessness. Capital should recognize that the life of the laborer is a greater matter than the gain of the employer. It was Lincoln's belief that labor should own capital, in opposition to the slave-owner's view that capital should own labor. The history of industry bears out the belief that wherever there has been a recognition of the manhood of labor on the part of capital with the spirit of social fellowship and Christian democracy, there have been peace and prosperity for both employer and workman. The love that moved God to give his only begotten Son to save the world must be the law that shall govern wealth, and move its possessors to consecrate themselves to the creation of a Christian society and Christian state. It lies within the power of the American capitalists who call themselves Christian, by taking the Sermon on the Mount and patiently working it into the foundations of industry, to be the creators of a new and divine civilization that would surpass all our apprehensions of the Revelation of John. If they would take the

Sermon on the Mount as economic law, as a revelation of the nature of things, as the safest basis upon which the market of the world could stand, they would lift the commerce and industry of the world above the chance and strife of competing interests, and make the moving trains of merchandise, the toil of the mills and echo of the mines, the barter and exchange of the markets, all accordant parts of a harmony of divine justice. I do not believe there can ever be peace between man and man, between interest and interest, between class and class, by any other mode than through the belief of capital, the belief of industry, the belief of the market, in the naturalness, in the wisdom, in the safety, of the moral law of Jesus. This the church must teach, and its members must cease to promulgate social atheism. *It cannot be stated too plainly that either the people will become atheistic, or the wealth which is in Christian hands must obey the social laws of the Sermon on the Mount.* Either its laws are practicable, reasonable, and natural, and will give the largest prosperity to all, or men will not believe in an

all-good and all-wise God. Obedience to Christ's laws would give a new redemption to man that would be the creation of a new earth, over-spread with the healing wisdom of a new heaven of divine truth, from which the sea of social troubles would flee away forever.

It is to-day the one emergent mission of the church to bring together in a divine unity the various human interests that are now at strife. The whole conception of the necessary antagonism between capital and labor is not simply an economic and political falsehood, not only a peril to the state and a denial of justice, but it makes Christianity an ideal impossible of realization. The church must demand social conditions that shall realize the Christian gospel. Unto it has been given the message that the interest of one man is the interest of all. The interest of labor is the interest of capital; and the interest of capital is the interest of labor. When capital keeps from labor its Christian share of the produce of labor, it injures itself; and labor injures itself in destroying capital. The church must open the eyes of

men to see the wisdom and power of living for the common good, to the practical atheism and anarchism of selfish principles, and declare love to be the natural law of industrial activity and social life. Love at the heart of society, love at the heart of the state, love in the heart of the church, love at the heart of commerce, will right our economic wrongs, give labor its just rewards, and diffuse among the people the benefits of civilization. Only by obedience to the law of love can society be regenerated and historic problems be solved. There is in love alone the power to dispel the clouds of darkness that now over-gloom the earth with peril and judgment, calling for a new earth to rise to meet the descending heavens of larger truth. And the law of love can be obeyed only through communion with God and sacrifice for man.

So I come around to the cross of the Nazarene. The love that made his life a passion for humanity, the love that lifted his hands of faith to be pierced by the hate of selfishness, the love outpoured in the blood that flowed from his broken heart, — that love alone has

power sufficient to convert human society into a kingdom of God. The state can become Christian, and organize the life of men in social justice and industrial freedom, only through associating them, in the production and distribution of economic goods, under the dominion of the law of love exalted and symbolized by the cross of Calvary. *The social revolution, making the closing years of our century and the dawning years of the next the most crucial and formative since the crucifixion of the Son of man, is the call and opportunity of Christendom to become Christian.* The whole social problem is a question of how to manifest Christianity as the natural humanity of man; how to reveal the cross as the universal law of sacrifice by which God made and redeemed the world. Whether we like it or not, whether it seem foolish or wise, constructive or destructive, there is no other solution of our problems than obedience to the law of the cross, which is natural as well as spiritual law. The cross teaches that the more a man has the greater is his responsibility to be the friend of him who has not. The

more a man knows the greater is the reason for his being the companion of him who knows not. The finer one's sensibilities the greater is his obligation to be neighbor to those whose sensibilities seem brutalized. Those who have and enjoy, instead of separating themselves upon fashionable streets and in social castes, must be taught that their wealth and culture are a divine call to go into the poverty and sin and disease of the world as its redeemers ; to become divine incarnations of self-giving and redeeming life among the ignorant and poor. We have a right to accumulate knowledge and wealth by no other principle than that which stretched Christ's pierced hands upon the cross of Golgotha ; for no other end than the largest good to the largest number. Sacrifice, not self-interest, is the life of the individual, of society, of the nation. Civilization can find its strength and glory, capital its prosperity and security, by losing itself in the service of man. Not competition, but fellowship, brotherhood, is the life of industry. When service overcomes greed as the passion of capital, when love displaces com-

petition as the law of its prosperity, when the cross becomes the standard of all value, and the law of all life, the race will have no problems. The cross is the power by which all institutions must finally prove their right to be; the power by which nations shall take unto themselves an immortal life. As Mazzini once said, the nation is perpetuated by men who die for humanity.

As I look anxiously and prayerfully into the future, I see the men who work and the men who own, labor and capital, marshalling themselves upon opposite sides of a conflict that may bring woe to all that dwell upon the earth. As the hosts anger and strengthen, I see one like unto the Son of man moving down the gathering lines, to bind all the conditions and interests of human life in the mutualism of the justice of the kingdom of God. I see him reach to clasp the hands of strife in a federation of love, which is the realization of the freedom of God in humanity.

And then the question arises, What will we do with Christ? Shall those loving hands again

be pierced with the hate of selfishness? Shall the unbelief of society again refuse the kingship of the Son of man? Shall a false church and a secular state, Pharisee and Atheist, join hands once more to crucify him as a destroyer who comes as a Saviour? Shall we crucify the Son of man afresh? This is the heart of the social question.

My brother, wherever your life and whatever your work, our great work is to make our life an interpretation of the cross as the law and order of God. We are sent to bear the cross into the unfaiths and antagonisms of the world as the sign of their healing and peace. And though men misread and hate the sign, as we press it upon the problems of our day, and we fall early in the conflict between the false order and the true, apostolic hearts will receive the cross and bear it on to the consummation of the ages in a human society that shall be an eternal incarnation of Christ.

II.

A CHRISTIAN DOCTRINE OF PROPERTY.

By a sacrament we understand a means of grace; an outward something through which pure and holy feelings are communicated to the soul. In the Church of Christ there are two sacraments,—the material of one is the commonest of all elements, water; the form of the other the commonest of all acts, a meal. Now, there are two ways in which reverence may be manifested towards any thing or person: one, by exalting that thing or person by means of the depreciation of all others; another, by exalting all others through it. To some minds it appears an honoring of the sacraments to represent them as solitary things in their own kind, like nothing else, and all other things and acts profane in comparison of them. It is my own deep conviction that no greater dishonor can be done to them than by this conception, which degrades them to the rank of charms. The sacraments are honored when they consecrate all the things and acts of life. The commonest of all materials was sanctified to us in order to vindicate the sacredness of all materialism; in protest against the false spiritualism which affects to despise the body, and the world whose impressions are made upon the senses; and in order to declare that visible world God's, and the organ of his manifestation. The simplest of all acts is sacramental, in order to vindicate God's claim to all acts, and to proclaim our common life sacred, in protest against the conception which cleaves so obstinately to the mind that religion is the performance of certain stated acts, not necessarily of moral import, on certain days and in certain places. — *Frederick W. Robertson.*

II.

A CHRISTIAN DOCTRINE OF PROPERTY.

And when he had fasted forty days and forty nights, he afterwards hungered. And the tempter came and said unto him, If thou be the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. — MATT. iv. 2-4.

ALL the schools of Christian thought have discussed whether it was possible for Christ to sin. The discussion is due to the pagan influence which began to deform Christianity early in its history, and which rests as thick darkness upon the mind of the church to this day. Before the death of Paul and John, arose various sects of speculative thinkers known as Gnostics, who tried to interpret the gospel of Christ in the light of Oriental mysticisms and in the terms of Greek philosophic creeds. Although the Gnostics were finally banished from the church's fellowship, Gnosticism formed the mould

in which the theology of the Christian centuries has been cast. The fundamental dogma of the Gnostic faith was the inherent evil of matter as the enemy and curse of the spiritual man. The logic of this dogma is the total depravity of our human nature, which is exactly the doctrine the gospel pronounces false, though it has been wrought into all our systems of thought and work. The separation of God from man is the deadliest foe of intellectual, moral, and material progress. It is responsible for the secularism which is the atheism of modern Christendom; for the dualism which is the vice of philosophy and deceiver of civilization. The distinction between the divine and the human is the anti-Christ of theology. God is human, and man is divine. The humanity and divinity of the Son of God were essentially the same. He was a revelation of the unity of life. Men do not sin because they are human, but because they fail to be human. Our human nature is divine, and sin is neither human nor natural. That the temptation appealed to no sinful experience within Christ, manifests

the perfect humanity of his nature, and intensifies the force and pain of the temptation. It is the holy and not the fallen nature that is most human, and suffers most from contact with the presence and power of sin. The more spiritual a life, the more naturally sensitive it will be to the touch of evil. Upon the purest are the fiercest assaults of evil made. It is when the divine within a man rises up to resist the evil of self-will, to which he is tempted by the consciousness of power over things without, that human life is converted into a divine agony through moral conflict. Christ's perfect divinity, which was his sinlessly perfected humanity, was the tempter's opportunity to try his strongest skill. If Christ went through the crucial temptations of the wilderness, and of his whole ministry, without any real danger, with no capability of sinning, then he was neither human nor divine. If he was not bound by all our earthly limitations, and had spiritual resources not responsive to our faith and obedience, then the redemption of our humanity in Christ was a fiction. The temptation was no spectacular affair,

such as Milton describes in "Paradise Regained," but the profoundest moral experience in the development of our humanity. We need not be curious as to its outward form. Heaven and hell touch body and soul on every side. Silent and unseen influences are casting our decisions and moulding our destinies in ways unnumbered and unknown. The ministering angels of light and the sneaking demons of darkness are the impulses of our lives, bearing our wills down with Adam, or up with Christ.

Christ's exhaustion and hunger were the occasion of a temptation to use his matchless powers for selfish ends. To have converted stones into bread in order to prove to himself that he was the Son of God, would have been to use his perfected human powers to create property out of nature through the spirit of fear rather than of trust. The humanity which had found its fulfilment in Jesus was not given him for mental self-satisfaction, or even physical self-preservation, but for revealing and procuring the unity of man with God. He was in the world to assert righteousness as the work of man, and

fellowship the life of man. All earthly occupations were but forms through which man could pursue his divine vocation, in the faith that obedience to the will of God would naturally bring with it bread and clothing for the body. It was infinitely better that Christ's body should perish, there in the wilderness, than that his faith in the fatherhood of God and the divine sonship of man should fail. As the Son of God he dared not doubt the timeliness and power of his Father's word in providing for his physical wants. He would not receive bread save as a sacrament of communion with the Father, even to satisfy what was apparently the most innocent and pressing need. He thus revealed property as the gift of God the Father for the spiritual development of man the son.

Property is spiritual in its nature. It is an inspired word of God. It is created from the material world by man in the use of his natural powers. Christ taught that the natural is essentially spiritual; that material things are everywhere upheld and changed through the immanence of spiritual life and the operations

of spiritual law. Both nature and the power by which man subjects and uses it are the gifts of God; hence all property is the fruit of fellowship with God. Material properties are sacraments of the grace by which God creates and unfolds the powers of man. The miraculous is the use of these powers in their perfection. Man is spirit as God is spirit, and the use of the material is the fellowship of the spiritual. This conception is the inspiration of Dr. Brownson's definition of property as "communion with God in the material world." Physical properties are the servants of the divine ego, the God-imaged spirit-man. Their use, whether they be bread or lands, houses or bonds, is that of communion with God and brotherhood with man. Matter is a usurper, a tyrant and destroyer, when permitted to rule the spirit; when it absorbs the strength of life in physical comforts and material gains that are not an end in themselves, but must perish with the using. Man shall not live by bread alone, but by every word that proceeds from the mouth of God. Man must not invest his life in bread,

but convert bread into spiritual life. The soul is not made for the body, but the body for the soul. The inner life shall not consume itself in providing for the outward and physical; for the physical life is temporal, the incident and necessity of time, while the inner life is eternal, and has nothing to do with time. Physical life is a means to the end of attaining to the moral stature of Jesus: this is why the apostle bids us do all, whatsoever we do, whether we eat and drink, in Jesus' name. What we call the getting of a living ought to be merely incidental to the development of a Christ-character. It is as immoral for us to make physical comfort and material gain the object of our thought and deeds as it would have been for Jesus to make the comfort of his body and the accumulation of property the object of his miracles. The material is the servant of man in the venture of faith and the manifestation of love. Property is the currency of the realm of spirit, having no worth in itself, valuable only as it represents spiritual fellowships and moral qualities. Spirit only is real, and love is the changeless,

deathless substance of spirit and matter. The material is a symbol and a vehicle of the spiritual; the face of the material world changes with the spiritual development of man. It is the school in which we learn faith in God as our Father and faith in ourselves as sons of God. It is the agent by which we work out our love for each other as brothers in the one divine family, while looking for the ultimate triumph of righteousness. Not until soul embraces soul in the consciousness of God's fatherhood does property take its place as communion with God and fellowship with man. This is the truth taught us in the temptation of Jesus to convert stones into bread. And a larger apprehension of this truth is the grace that is being brought to us in a new revelation of Jesus Christ, showing our humanity to be altogether divine, and delivering it from the cruel reign of materialism and the darkness of dualism.

Property is religion. It is fellowship with God in the creation, redemption, and perfection of man. The management of property according to the will of God, according to the use

Christ made of his body, is the spiritualization of the material, which is the visible manifestation of the kingdom of God among men. The righteous care of property is worship; it is essential prayer; it is life with God. The centres of economic production and distribution are temples of spiritual communion. In so far as the business enterprise of the world is not divine inspiration it dishonors every word that proceeds from the mouth of God. The secularism which denies the sacredness of material things, which regards the ownership of property as other than a ministry of the gospel of Christ, is the atheism which the church has fostered to the disorganization of society. The secular doctrine of property is destructive to both our religious and political institutions. It is the mammon worship which to-day betrays the kingdom of God, and crucifies the Son of man afresh. To accept selfishness as belonging to the nature of things, to separate society and industry from religion, to secularize the production and distribution of property, is the completest denial of Christ which can be made.

The man who professes Christ in the prayer-meeting, or in his creed, and then denies the practicability of the Sermon on the Mount as industrial law, is both a hypocrite and an atheist. If the ownership and administration of property, if the industrial world, cannot be an incarnation of Christ, cannot be a kingdom of heaven on earth, then Christianity is a failure. If all human work and life and ownership cannot be interpreted in the light of Christ's gospel, then Christ is not an authority in morals and religion. If Christianity cannot be applied to the actual life of man, if the Golden Rule cannot be practised in the market, if the search for righteousness is not the natural law of progress, if the secular doctrine of property is essential to material prosperity, then God has not spoken his truth and revealed his life in Jesus Christ. Either secularism is atheism, or there is no known God. Either the theory of the competition of self-interests as the natural law of property and material prosperity is atheistic anarchism, or Christ was not the power and revelation of God. If we have not faith

that bread will naturally and abundantly come through obedience to the will of God, we then confess that goodness is not sovereign and supreme in the universe, and deny the wisdom and providence of the word of God.

Property is philanthropy. It is an instrument for executing the justice of the love of God between man and man. The exchange of properties is sacramental in its nature. Economic production and distribution, the market and the commercial highway, are a revelation of the unity of life, and a training of man for brotherhood. Property that is not philanthropy is an illusion. A man's right in property does not differ from Christ's right in his body. A man owns only what he uses for the largest good of the largest number. He who does not make his property a ministry of the gospel, an instrument for the execution of the justice of divine love in human relationships, makes himself the slave of his property. The moral right to ownership does not extend beyond the philanthropy of property; beyond its use as the gift of God for the salvation and

perfection of man ; beyond its use for the common welfare. To say that man shall not live by bread alone is to declare that humanity is greater than property ; that life is greater than things ; that social duties are above individual rights. To work for the meat which perisheth, to invest one's life in property as an end in itself, is to seek spiritual death for one's self, and disorganize the life of society. "Whoever," says Prof. Arthur T. Hadley, "treats money as anything less than a public trust, not only does a public wrong, but endangers existing social institutions." The divine worth of a railway, a factory or a bank, a church or a legislative hall, is in the fact that it is a medium for the fellowship of man. Bargain and exchange, work and wages, are the channels through which we may touch one another's lives with a touch that shall be loving and divine ; with an influence that shall be morally invigorating and spiritually renewing. Our earthly occupations are our opportunities for working the righteousness of Christ into the world's systems, and drawing human activities

into submission to the justice of his love. Every vocation is moral according to the morals of the kingdom of heaven ; and the ownership of property is righteous, to the degree that it is a ministry of the philanthropy of Jesus. No man can be justified in gaining and accumulating material things save as he uses them as sacredly and for the same ends as Christ used his body and his cross. The Christian ought to build his factory because he has compassion on the multitudes and wishes to help men and women to moral and physical health. The Christian's property, like his trade or calling, is his commission to serve his fellow-men for Jesus' sake ; it is his ministry of the gospel. No business establishment can rightly be other than a philanthropic enterprise.

This does not consist with the quality of philanthropy that has recently become epidemic among American millionaires. It is not agreeable to the hypocrisy, the pride and deceit, of much of what we understand by modern benevolence. There is no harder resistance to the

kingdom of God, no evil which more bitterly resents the redemption of society, than the so-called philanthropy which founds public institutions and enriches missionary funds out of wealth that has been gathered by extortion and social cruelty ; by speculation upon economic necessities ; by the debauchery of commercial integrity and the corruption of courts and legislatures. The philanthropy of selfishness and covetousness is the social anti-Christ. The adulation which the religious press lavishes upon the benevolence of mammon, the adoration which it receives from the pulpit, converts the church into an apostle of atheism to the people. The priests who accompanied the pirate ships of the sixteenth century, to say mass and pray for the souls of the dead pirates for a share of the spoil, were not a whit more superstitious or guilty of human blood, according to the light of their teaching, than Protestant leaders who flatter the ghastly philanthropy of men who have heaped their colossal fortunes upon the bodies of their brothers. Their fortunes are the proudest temples of the most

defiant idolatry that has ever corrupted the worship of the living God. Their philanthropy is the greatest peril that confronts and deceives and endangers the life of the church, and thinks to bribe the judgments of God and deceive the Holy Ghost.

The industrial world is itself the supreme opportunity for modern Christian philanthropy. The mighty brother-loving tasks to which the Spirit of God calls the genius and enterprise of our age are the conversion of manufacture and commerce into the ministers of divine righteousness ; into instruments for the execution of the justice of divine love. He who builds a mercantile establishment upon the basis of the Golden Rule is a greater and wiser philanthropist than he who founds hospitals for the poor out of the gains of selfishness. He who will apply the righteousness of God to the management of a railway is a truer and more opportune philanthropist, a truer lover and server of his brother-men, than the builder of many churches and the founder of many colleges. As property is the philanthropy of God toward man,

a witness to his fatherhood and the symbol of his providence, so its accumulation and distribution will be just, when it becomes the philanthropy of man toward man. Since Jesus would not receive bread as other than a sacrament of communion with the Father, so his disciples cannot sincerely confess him as Saviour, and intelligently receive him as Master, without accepting property as the gift of God to be used for the redeeming and perfecting of man.

Property is democracy. It is created in social relationships, through the moving of the Spirit of God within and upon the people. What we call private property is secured only through sharing its ownership with society, which stands by faith in the divine sonship of man. The individualistic theory of private ownership has in fact abolished private ownership for a large portion of the people. The mutualism of property, democracy in its production and distribution, is the logic of any Christian doctrine of property. Democracy, whether industrial or political, is theocracy: it is the government of the people and their activities by the immediate inspiration

of God. Democracy is religion : it is the communion of the people with God as the Spirit of their life and institutions. Democracy is social redemption : it is the justification of society through faith in God as the Father of the people. The revelation of our humanity in Christ justifies democracy as the harmony of human life. The revelation of God's fatherhood in Christ will sanctify democracy as the natural organization of human life in unity with the life of God, to the end that God may develop man in the perfection and freedom of the Christ-character. The association of men in the production and distribution of property can be equitable only through the reorganization of industry according to the democracy that was in Jesus. Property is sacred no more than it is a communion with God and a harmony of the people through faith in Christ.

The democracy of property, which is the larger revelation of Christ that is being brought to us in the search for social justice, is the condemnation of the wages system. Modern economists are right in the agreement that

under this system economic justice is impossible of realization. The principle that lies behind the arbitrary apportionment of wages to a laboring by a capitalistic class is absolutism in its most persistent and despotic form. It would, if unrestricted, inevitably reduce the majority of mankind to the most bitter and cruel servitude, under the hardest masters the world has ever known. The buying and selling of labor in the cheapest market is based upon the arrogant and intolerable assumption that man is made for property, and not property for man. The wages system is economic slavery; it is a profane traffic in human flesh and blood. The only safety of capital itself is in the abolition of the so-called law of wages and the federation of money and work in the creation of property as a communion with God in the perfection of man in the freedom of Christ.

The Christian doctrine of property needs a broad proclamation amidst the deceit and strife of the priests of the tyrannic materialism that rules our times, crushing out the moral sanity of church and state, putting madness in the

hearts of men and giving blindness to their eyes, trampling beneath its feet of greed all the divine humanities and vitalities that agonize to lift the race into the freedom of the sons of God. The cause of modern social agitation is not the ownership of property, but the individualism which has enthroned the mammon of selfishness in the place of the fatherhood of God as the providence of progress. The immediate business of the church is to go in and possess the world of work, wages, and wealth, and make it divine, in the faith that everything is wrongly done that is not done in the name of Jesus Christ as the revelation of the actual and final moral quality of man; in the faith that Christ has revealed sacrifice as the inspiration of property and the law of its administration. God sent his Christ to redeem everything human hearts love, human powers create and use, from the disorder and ruin, the tyranny and misery, of self-will. Until the church undertakes Christ's mission of social redemption, bearing his cross in its heart, filling up that which is behind of his atoning sufferings, it but trifles and toys

with the problem of the world's salvation. The great movements that are making for social justice are receiving their inspiration and guidance outside the church because its members worship the providence of God with their lips, but the providence of mammon with their hearts. The people discern that the Christianity which is professed in doctrine is denied in practice. They will not, they ought not, I pray God they may not, be drawn to a church that does not believe in the cross as the creative and administrative law of property.

The Christ-doctrine of property is chimerical to society and mystical to the church. It is grotesque to the advocates of commercial theories of economy and politics. It is the sport of the priests of mammon and the despots of industry. But they who work with God, who live in the faith that the work of the world can be done by every word that proceeds from the mouth of God, need not doubt the ultimate practice of the doctrine of Jesus. It sublimates and secures property as a vehicle of eternal life, and hallows the lowliest drudgery with a sacred-

ness that makes whoever despises its lowliness a blasphemer of God. It will yet convert the world of work and gain into a kingdom of heaven, into a divine harmony of justice. It makes our possessions and occupations a fellowship with the life of God and the life of the race, investing the most incidental tasks with eternal relationships. There is no work to which man puts his hand, no enterprise to which he applies the quickness of his thought or energy of his life, however material the substance with which he works, that may not be a creation of affections and an establishment of fellowships as beautiful as Christ in their quality, and everlasting as the love of God for man.

There is a meaning in the material progress of the last decade diviner than even the wisest and purest are altogether able to interpret. The providence of history was never more clearly manifested than in the ways in which God is using the selfishness of mammon to teach the lessons of brotherhood. The greed which is hoarding the wealth of our day will perish in the unquenchable fire. But just so

surely as God lives in the movements of progress, will he use the gold of mammon to pave the streets of the new Jerusalem, which is the justice of love coming down out of heaven to associate men in perfect freedom under the dominion of the Kings of kings. Fearful things may yet come to pass upon the earth, while storms of social strife may hide the face of God a while from human faith. But as the sea of historic troubles beats upon the systems of man, it will carve out new harbors of hope for the worn and hopeless, and bear the race to new continents of promise. And in the darkest hour of mortal despair, through the fiercest storm of human passions, there will come that same Jesus who stilled the waves of his native sea, to speak the commanding word that shall hush the social strife in the peace of perfect justice.

The truth of God's human fatherhood and man's divine sonship, with the brotherhood of need and service which it means, makes all ownership a ministry of God's providence, and the creation of property a continuation of the redemptive energy of God in Christ. The heart

of faith almost breaks with the joy of what may be the condition of human society when men at last walk in the light of this truth. Words seem vacant of meaning when we try to give form and expression to the boundless hope for man which it inspires. It is greater than the most living words or the truest prophecies. We see it dimly as yet, for the vision is not done, and revelation is continuous and unending. All that we shall be does not yet appear. With stammering speech and trembling hands of hope, we point to the destiny of our humanity in Christ, knowing that the glory of its reality surpasses all power of utterance and transcends all revelation. We know that when the material has fulfilled its mission, and has passed over into the immaterial, we shall be manifested with Christ in his likeness, and live by every word that proceedeth out of the mouth of God.

III.

THE COMING CRUCIFIXION.

THAT which to-day weakens the life of humanity is the lack of a common faith, of the recognition by all men of earth and heaven, the universe and God. For want of such a faith man is prostrated before dead matter, is consecrated to the adoration of the idol interest. And the high-priests of that fatal worship are kings, princes, and the unhappy rulers of the present age. They invented the horrible formula, each man for himself; they know that through this teaching egoism will be created, and that between the egotist and the slave there is but one step. Italian workmen, my brothers, avoid this step! In avoiding it is your future hope. Upon you rests a solemn charge, — to prove that we are all sons of God. You will fulfil that charge by becoming better men and obeying the voice of duty.

Workingmen! we live in an epoch similar to that of Christ. We live in the midst of a society as corrupt as that of the Roman Empire, feeling in our inmost souls the need of reanimating and transforming it, and of uniting all its various members in one sole faith, beneath one sole law, in one sole aim — the free and progressive development of all the faculties of which God has given the germ to his creatures. We seek the kingdom of God *on earth as it is in heaven*; or, rather, that earth may become a preparation for heaven, and society an endeavor after the progressive realization of the divine idea.

But Christ's every act was the visible representation of the faith he preached; and around him stood apostles who incarnated in their actions the faith they had accepted. Be you such and you will conquer. — *Joseph Mazzini.*

III.

THE COMING CRUCIFIXION.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished! — LUKE xii. 50.

It is my thought that we may now walk together a while in the shadow of the cross, under which Jesus wrought out his work from beginning to end. I wish our sympathy with him might be so complete that we could feel something of the pressure of right and wrong which he felt, and see at what cost he made deliberate and willing choice of the right. I pray we may know a little of the great joy with which he paid the price of his choice, and thus be moved to choose his right as our right, and dedicate our lives to the work of laying that right at the foundations of society.

As we read Jesus' words we see how his expectation of a sacrificial death increases as his contact with the different forms of life in his

times widens. The moral necessity of his death deepens with his knowledge of human opinions and conditions. As his intercourse with his disciples becomes more familiar, he tries to prepare them for the end he foresees, and show them how his mission of redemption can be fulfilled in no other way than by his death. At times the prospect of pouring out his life unto death for the sake of man filled him with a depthless joy, and a divine eagerness would seize him to drink his cup to the dregs. He was sometimes straitened until his baptism of agony should be complete. At other times the hardness of men's hearts, the blindness of their souls to the truth that would set them free, the persistent misunderstanding and wicked ingratitude which he met, would tempt him to think that his ministry could bring nothing to himself or the world but mockery and failure, and a deluge of woe. The crucifixion was all the time taking place in his heart. The cross was present with him in all he said and did. It stood before him at every new turn or development of his mission. It

was the principal of sacrifice upon which his work proceeded.

The cross was in his decision, made in the wilderness of temptation, to make no terms with the customs and glories of the kingdoms of the world. This decision involved a profounder self-surrender to truth than we are apt to think. The civilizations and institutions of men stood upon heroic foundations. Their beginnings had been the epochal moments of history. They were the pride and glory of human progress. They stood for proud virtues, and represented all that man knew of justice. They pointed to magnificent temples of law and religion, of commerce and pleasure. The greatest kings and conquerors, the wisest statesmen and philosophers, the purest priests and prophets, had been the builders of these civilizations, with their institutions of religion and learning and law. Had there ever been any such prosperity in the world, any such justice between man and man, as in these splendid Augustan days of peace in which the Son of man was born? Had there been any

such knowledge of God in Israel as in this time when the study of the Scriptures was producing so many masters, with Hillel and Gamaliel at their head? Who was this Galilean peasant, that he should rise up in an obscure corner of the earth to examine its civilizations and pronounce their foundations false, their justice a mockery, their worship a hypocrisy, their glory darkness? And what cared the world for the judgments of this prophet? What power had he against the mightiest and most respected institutions the world had yet built? To be heard was to be crushed. Let a man dare to think out of traditional lines and there stood the church. If he attempted to act in behalf of man in other than the terms of Roman justice, there stood Cæsar's legions, and yonder the shame of a criminal's death.

I think we have little considered the anguish with which Jesus looked into the face of time-honored customs, of institutional power and glory, and pronounced them hopelessly bad. He did not willingly part from what men revered. With profoundest sorrow he left the

beaten paths. He longed to see in church and state some glory that was divine. It was with a grief that tore his heart that he practically abandoned the institutions of his day because there was no way in them through which he could work out the redemption of the world. And there was the continuous temptation, borne in upon him with each new failure to be received or understood, to retrench his expenditure of life and indulge the wrongs of his day with a false peace and a false patience. *Jesus could have sold his soul to the devil without the world knowing it.* By being a little less explicit in his applications of truth, a little more moderate in his denunciations of wrong, somewhat less severe in his terms of discipleship, he could have betrayed his mission, and still have been the greatest and purest character that history has written upon its pages. We know little of how often and how severely, in the weariness and sorrow of the lone hour when the heat of conflict had cooled, when the joy of work had sunk in mental and physical exhaustion, he was tempted to see what we would

call the reasonableness of leaving some truths unspoken ; the wisdom of saying them in such a way as not to give offence to the religious authorities and social institutions of his day. By blunting the edge of his sword of righteousness so that it would not cleave so deep into human pride, nor lay so bare the hypocrisy of the religion and justice of his day, he could yet have been in some sense a saviour of the world.

But he dared not quench his passion for humanity, nor moderate his wrath at the hard systems that were bruising and slaying the divine life of man. There could be nothing but woe and eternal disaster in moderating either his love for men as his brothers, or his hatred of the institutions that deceived and oppressed them. The authorities of the world had come to rest upon the principle of selfishness. Jesus stood for the principle of sacrifice. His faith in human life was that all men were brothers, sons of a common Father, bound together in universal relationships, united by common interests. He believed that the suffering of one

man was the suffering of all; the welfare of each the interest and responsibility of all. He taught that the principle of selfishness which lay underneath human institutions was unnatural, outrageous, a violation of humanity, a denial of God. He gave the Sermon on the Mount as the constitution of a divine society, a new civilization, which he called the kingdom of God. He declared that there could be no justice in the world save the relations which should be established between men through the operations of infinite love as the law of life. There could be no civil or social justice save through a divine brotherhood of man. He taught the Golden Rule as the principle by which this kingdom of God, this reign of justice, this brotherhood of love, could be received and made permanent. He declared that the principle of selfishness was the source of all evil, of all the woe which sin brings. What good there was in the world had come in spite of and not because of it. The selfish principle was thwarting the destiny of man. It not only withstood his progress in the knowledge of God,

but prevented the material and intellectual progress of the world. *Love was natural law. Love lay at the heart of the universe. The righteousness of the kingdom of God could alone bring equitable prosperity to men. The competition of selfish interests was the very insanity of sin. It was the root of all human tragedy and deformity and despair.* Happiness and hope, joy and abundance, peace and justice, could change the earth into a kingdom of heaven only through cutting out the last root of this principle of selfishness from human life. And this meant the cutting away of the foundations upon which the religious and civil institutions of Jesus' time rested. It meant the entire reconstruction of prevailing conceptions of religion, law, and justice.

Christ's divine ideal of human society was the cross upon which he was crucified. His doctrines were social rather than theological. The rejection of his social ideal was the crucifixion he carried in his heart from the beginning to the close of his ministry. It was destructive to all the authority and glory of the world. Rome and Judea,

atheist and Pharisee, would fight this ideal to the death. Whoever embodied it in his person and teaching would not be allowed to live. Jesus had to make up his mind to die, to be rejected and crucified, as the only way by which he could get his ideal into the world. Men could understand it only as it was exalted in the cross of his own crucifixion. Life could come into the world through none other source than his death. He knew that his social doctrines, once in the world, would be as indestructible as the fatherhood of God. So he chose to be crucified upon his ideal rather than consent that the ideal should be crucified through false peace with the world ; through compromise with its customs and institutions. Through continuous reconsecrations of himself to his mission, by mighty prayer and hard obedience, he walked the path that led to Calvary. Every day he was taking the cross deeper into his heart ; every day deepened its shadow and its suffering ; every day increased its joy and brightened its glory.

Jesus bore a heavy cross in the knowledge

that his social ideal would be a sword of division upon the earth, even to the sundering of the most sacred human relations, — the sharpest sword of separation that had ever come between man and man. The very presentation of that ideal was a judgment upon the quality of one's manhood or womanhood. While it would be the salvation of those who loved the light, it would be the condemnation of those who loved darkness. While it would be a bond of unity to such as waited and toiled for the coming of the kingdom of God, it would also decide and unify those whose hopes and interests were in the kingdom of self-will. Jesus could not help it that his presence and teaching were a revelation of what was in men ; that the attitude of men towards him, their reception or rejection of his ideal, was a divine judgment upon themselves, — a sending of each to his own place. They who responded to his ideal, however deep in the service of sin, revealed at once a divine quality of life, a likeness unto Christ, a love for man, and a hunger for righteousness, that exceeded the love of self and the

hunger of gain. They who could rally to such a standard of service, such a principle of brotherhood, as the works and words of Jesus revealed, were great enough to be citizens of the kingdom and disciples of the cross. On the other hand, they who turned away from that ideal, be they priests of God and teachers of Israel, be they the ministers of Roman justice, be they the greatest or the humblest, revealed at once that their lives were grounded in selfishness. However strict they might be in the observance of religious rites, however interested in questions of law and morals, however irreproachable in conduct and generous in manner, their turning away from Jesus' ideal showed the essential hardness and wickedness of their hearts. No words can sound the grief with which he saw his ideal dividing households, tearing friend from friend, separating son and daughter from father and mother, putting brother and sister in paths of life that led to opposite destinies. *The love of Christ was the most revolutionary element that had ever been introduced into society.* It found two workmen

side by side at the same task : one was taken and the other left. It found fishermen comrades in the same boats : one was taken and the other left. It found two publicans receiving customs : one was taken and the other left. It found two centurions in command of their soldiers : one was taken and the other left. It found two women working in the same household : one was taken and the other left. It found two rabbis teaching the same truths to the same people : one was taken and the other left. Wherever there was a manifestation of the love of Christ, of his principle of life, of his ideal of society, there was sharp division and quick revolution.

Christ could not have it otherwise. The revelation of larger life, of a new message of truth, is always a judgment day with the world. Every great question of duty or freedom raised among men is a new coming of Christ, running a line of separation through the earth that is all the sharper for being hidden and spiritual, — a line of division that respects no creed or caste, no mortal ties or worldly pos-

sessions. Even now stands the Son of man upon the earth, not to bring peace but a sword. And they who cry peace between principles that are as unlike as light and darkness, as antagonistic as love and selfishness, as opposite as the justice of God and the injustice of materialistic society,—they betray the kingdom of God. And it is not mercy, but the want of mercy, the cruelty of selfishness, that seeks to make peace between truth and falsehood. There can be no peace upon the earth until the kingdoms of this world are become the kingdoms of God's Christ, and the cross of Christ has become the law of the world's life. Until then he comes not to give peace, but rather division. And whosoever does not bear his cross, and follow Christ, cannot be his disciple.

There was a cross of temptation and sorrow to Jesus in the fact that his life and its motives, his kingdom and its laws, were a constant subject of misinterpretation and criticism on the part of the religious classes. He wrestled with the problem of making hard and selfish hearts know the meaning of love. He knew the diffi-

culty of making morally blind eyes see the truth. He had to consume strength in fighting the beasts of religious bigotry. He contended with Sadducean worldliness, as powerful in church and society then as now, making a great show of tolerance and liberality until its utter want of conscience and heart are exposed, when it suddenly reveals a hate more murderous than that of the bigot. He had to endure the presence of that exceeding religious propriety which is always so shocked by any outburst of genuine moral enthusiasm.

This criticism was all the harder to endure that it thought itself impartial and just. Every man who is in any sense a speaker for God suffers more than we know from the miserable arrogance of those who assume the attitude of impartial critics, and count themselves on neither one nor the other side of his cause. He who has dedicated himself to the fulfilment of righteousness does not fear to meet open foes to the truth for which he stands, and even suffer defeat, disgrace, and death at their hands. But from that self-styled impartiality

of religious propriety, which looks on and criticises, he receives a cross of humiliation that is hard to bear with patience. There is a moral pettiness about religious formalism, a sort of an intellectual mosquitoism, which is totally devoid of all capacity to comprehend a great purpose that makes for righteousness; which has no standards or experience by which to measure a divine and burning passion for truth, but which sees the little exaggerations and mistakes of the over-wrought soul that embodies this purpose and passion, and fancies itself wise in judgment. It is not easy for a man of moral earnestness to be serene with this religious littleness, which has no knowledge of how small it really is, and which goes to examining a great enthusiasm for righteousness as though it were made up of some interesting specimens of new weeds in a botanical collection. What does that religious respectability which has preserved itself in untroubled comfort know of the experiences of a soul upon which the thought of God has fallen and kindled with a fire that is burning the body to ashes—a fire that only

feeds on hate and death? This is a question Jesus must have often asked while his soul prayed for the patience that is infinite, and his heart hungered for a hearty and generous sympathy with the purpose that was consuming his life with a sort of divine agony of joy. It is the question that even the most imperfect prophets of new life ask themselves, as with impatient eagerness and stammering speech they try to lift the thoughts of men above their selfishness littlenesses, above the narrow spheres of self-interest, and fix them upon the larger hopes of God for man, which are always being revealed to those who watch from the walls of the new Jerusalem.

Jesus was judged a destroyer, by both religious and social institutions, when he was in truth a builder. His principles were destructive to human institutions no farther than they stood for what was false, oppressive, cruel, and destructive to the life of man. Where Jesus seemed to be tearing down, he was in reality re-creating and reconstructing. His love was the most creative and constructive force that

ever wrought upon human affairs and systems, conserving all that was good, destroying all that was bad. Christ came not to destroy society, but to fill it full of righteousness, and procure the justice of love between men. He came not to abolish law, but to save it. Society was in fact lawless. Practical anarchy prevailed throughout the world. Yet there had never been a time, and there has been no time since, unless it be our own, so occupied with the show and talk of law and justice. The forms of law were innumerable and exacting, but the soul had gone clean out of them. Then, as always, when the spirit and love of righteousness depart from men, they stickle and clamor for the letter of the law, for the reason that it conceals the spiritual lawlessness that reigns within. The letter of law is the weapon which injustice and hypocrisy use to slay the men of God who would breathe into law the breath of life. When men forget the vital principles of righteousness they become over-attentive to its rules. Among such men Jesus could be received only as a destroyer,

while they themselves were the real destroyers of their nation and church. They themselves caused the disruption of society, which the love of Jesus would have regenerated and reconstructed. No institution, religious or social, can continue to rest upon selfish foundations. Selfishness can mean nothing but the final disintegration of society. It is the evil principle that begets all lawlessness and wrong. It is the principle Jesus would have banished from his city and nation, in order to give them an immortal life and a fadeless glory. But the rulers of Jerusalem knew not the day of their visitation, and crucified the Lord of their life and glory, whom the prophets they had stoned had said would come. He who would have made his city the joy of the earth, its inhabitants the redeemers of the earth, its nation the teacher of the earth, was thrust from the city of his heart as the disturber of its peace, as a blasphemer of its religion, and put to death upon a criminal's cross as a violator of law. It was not the mere physical dying that was a grief to Jesus, but the wilful misunderstanding and

hateful rejection of his people. The anguish of the cross was in his being taken for a destroyer of the people he came to save, and in the ignorance and hardness of human hearts which this mistake revealed. And under the expectation of this cross of rejection and suffering the Son of man fulfilled his mission to the end.

The end came at last. The waiting cross received its victim. Its shadow grew huge and black, and filled the earth a while, and swallowed deep the light of the Son of God. The expectation was crowned with the crucifixion. It was a strange divine drama, the interest and meaning of which increase with the revealing ages ; a drama which heaven and earth watch with ever new interest and hope. There, outside the city walls, was the hill on which was raised the cross of redemption, with its nailed and bleeding burden. Under the cross, soldier and priest strive for the hellish joy of expressing the most mocking and hateful invective. From out the city stream a million human creatures, raging against the cross's victim with a

blind, purposeless, senseless vengeance, while a horrid gloom settles down upon the scene, upon the souls of men, until it seems as if the elements of mind and nature were dissolving into chaos and darkness. What does it all mean? How thinks and feels the Son of man, as the baptism for which he has been straitened is being accomplished? What does he see beneath and above this midnight of history? Why does he hang there, the object of immeasurable hate and scorn? What has he done that the very genius of vengeance and wrath should exhaust itself upon his innocence?

Jesus was crucified for teaching and exemplifying the law of love as the final bond of society, and the universal element of life. The rulers of church and state rose up and said they would be subject to no such law: it cut at the roots of all their authority and gain. But in the crucifixion of Christ the principle of selfishness over-reached itself. The lifting up of Christ upon the cross was the exaltation and triumph of the principle of life for which he

stood. The cross was itself the measure of the love which he had given as the law of society. The drama of the crucifixion means that through the sacrifice of those who believe in the power and dominion of the law of love the life of the world is renewed. In choosing to be crucified upon his ideal of service as the social principle, as the end of life, Jesus thus lifted his ideal to a moral height, and manifested it with a divine attractive power that shall yet draw all men into the fellowship of his life. As the centuries bring their crises, and history halts about new Calvaries upon which the Son of man is put to shame afresh, the ideal of life to which he dedicated himself receives new and deeper realizations in society, and the meaning of the cross to human life becomes clearer and profounder, hastening the kingdom of the sons of God, upon which the eager outlook of creation is fixed.

What will this generation do with Jesus Christ? He is here, and on trial, in the social problem. *The love of Christ is still the most revolutionary element that can be introduced into society. It can mean nothing less than entire*

social reconstruction. Its application to the industrial world, its assertion as social law, may be rejected as destructive of order, and decried as dangerous to the peace of church and state. The principles that rule the motives and successes of men are the very elements of disorder and disintegration. *What we have been accustomed to call economic laws is the lawlessness of society. There is no law but love.* The old foundations upon which society stands will have to be removed. Society must be reborn into a kingdom of love, and the nations eat of the tree of the healing Christ-like, that there may be a just and righteous civilization. The axe of God is being laid at the roots of the tree of strife that has poisoned the earth with its fruit since the days of Cain. The kingdom of heaven is at hand with a new conception of redemption as social and national. The natural operations of the love of Christ as the law of life alone can procure the social justice which is the search of the Spirit of God in the people. There can be no peace to the earth until the last intrenchment of organized selfishness, the

last citadel of false civilization, has gone down before the white-robed hosts of the conquering Christ. They who cry peace between justice and injustice, between love and selfishness, between truth and hypocrisy, are the prophets of the devil, however sweet their words, and not speakers for God.

Will the church believe in the love of Christ, and will society receive it as law and justice, or shall he be put to a new crucifixion? It is this question that makes our day historic with the greatest destinies since the day that awoke upon the cross of the Son of man. Not since the Nazarene gathered about him his Galilean disciples have there been such universal moral and political changes as we now see in their beginnings. The reformation of Luther and Wickliffe was small in its issues compared to the social readjustments and moral revolutions that shall come forth from the supreme crisis towards which history is now moving. The old things are breaking up to pass away, with what confusion and sorrow no one can tell, and a new and divine society is preparing to come in,—a society

so just, so pure, so loving, as to be an eternal incarnation of Christ. The crisis is God's call upon the church for men who will take the social ideal of Jesus, and dedicate themselves to its realization in theology and science, in government and industry; men who believe in this ideal with such a faith that they will make its realization the vision of their life, and have no prosperity that comes not through obedience to the vision. The living Son of God, moving among the churches as their light and judgment, searches for Christ-men and Christ-women, who will dedicate themselves to lifting high the cross as the law of life and symbol of perfect justice, and take all the consequences of their dedication, be they failure or success, life or death. Unless the church repents of its moral sloth and blindness, and accepts its new and greatest mission with the cross it brings, its temples of material splendor will become dust beneath the eager feet of the children of the kingdom. If the church that accepts Christ's name refuses to bear his cross of social redemption, it will justify the statement that it is not

a Christian institution, and God will regenerate civilization without the church. One of Mazzini's declarations can here be made to the church, in its relation to the social crisis: "Neutrality, that is to say, indifference between good and evil, the just and the unjust, liberty and oppression, is simply atheism."

The joy of making society divine, of delivering men from the superstition and slavery of selfishness, of bringing the light of love to bear upon the problems which are the darkness of unbelief, can belong to none who have not faith and courage to work under the shadow of the cross. Except a man renounce all he is and has upon the altar of an entire self-dedication, he cannot be a disciple of the Master who is coming upon the earth to find if there be faith in the church to answer the questions of our day according to his gospel. To look the present evil age squarely in the face, and decide to follow Christ through the midst of it, and teach his love as the cure of its evil and as the law its activities must obey, is to make up one's mind to accept some form of a crucifixion at the

hands of those who want not the reign of Christ or the dominion of his love. They who resolve to make the subjection of the world to the law of love the one thing they do, need to understand from the first that they bring not peace among men, but a sword. Through great tribulations will the new redemption come, bringing crowns of thorns and crosses for its prophets. The early workers upon the foundation which Jesus is laying for a divine society will accomplish the fall of this hideous, colossean materialism which we call civilization; but they themselves will be crushed in the fall and buried beneath the ruins. They have a baptism to be baptized with, that will straiten them till it is accomplished. The shadow of the cross, under which Jesus wrought his love into the hearts of men, hangs heavy upon the closing years of our century, and no man can do the work which God wants done now without walking a path that leads straight to a new Calvary. The sovereignty of love can be achieved only by being exalted upon the cross which the vengeance of selfishness will

surely rear for its crucifixion. Through the thick of opposing powers of political and social falsehood will the disciples of Christ get the truth into the world that shall set men free from the tyranny and misery of self-will. It must be with a solemn sense of what they undertake, with an entire detachment from all seeming self-interest, that any shall offer themselves for the mission of examining the world's institutions in the light of the gospel of Christ. They who put their hands to this work of social reconstruction cannot turn back. They who take the sword that is bathed in heaven must remember that it has no sheath, and that it cannot return to its place till heaven comes down to earth. The victory that overcometh the world is the faith of those who love not their lives unto death, and rejoice to work out the redemption of society under the shadow and expectation of the cross.

Just the joy of knowing the truth that the love of Christ, at the heart of society, will dissolve its difficulties, and solve its problems, and overcome its injustices, is worth all the suffer-

ing and misunderstanding the world can bring. The joy of seeing this truth with a clear eye, and believing in it with all one's being, and proclaiming it with a doubtless faith in its ultimate triumph, is worth any crucifixion the wrath of selfishness is able to devise. To such a joy, to such a faith, to such a cross, to such a glory, the Son of man now summons you and me. Arise, and let us follow him.

IV.

THE REALITY OF SALVATION.

IN the manifestation of the Son of man there is the ground of the redemptive life of humanity. It is the manifestation of the foundation of the life of humanity in the fatherhood of God and the brotherhood of man. It is of and in the Christ, who has brought to man in his own life the law of love and sacrifice. It affirms the principle that *no man liveth and no man dieth to himself*. It sets forth the organic relations of human society. The law is coming to be recognized which not only regards society as a body, but affirms that none can be isolated from its relations, — *whether one member suffer, all the members suffer with it*. It is alone in righteousness and freedom that there is laid the ground of the enduring order and development of human society. The law of the Christ becomes the law of humanity, — *bear ye one another's burdens, and so fulfil the law of Christ*. The bond of society is in the truth, *wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another*. It is the law of Christ that becomes the ground of the development of domestic and national economies in human society.

The election of humanity is in the Christ, in the fulfilment of the purpose that was the eternal purpose of God before the foundation of the world. It is not the separation of some from the human race by a process of inclusion, and the rejection of others by the same process, from a life of righteousness. It is the manifestation of the will of God, revealed in the Christ, toward all men, in the manifestation of the perfect life. — *Elisha Mulford*.

IV.

THE REALITY OF SALVATION.

Believe on the Lord Jesus, and thou shalt be saved.—
ACTS xvi. 31.

It is a question whether many who are known as Christians have a clear conception of what the Scriptures mean by salvation. False and artificial notions of salvation have borne fruit in the professional Christianity which substitutes opinion for faith, and ecclesiasticism for life. The body of Christendom has outgrown its soul. There is as much difference between the aims and energy of the modern church, the passion for purity, the unqualified devotion to service, of the apostolic church, or of certain branches of the church in great days of revival and reformation, as there is between a living man, active with the vigor of sound health, and a luxurious invalid. I am not sure but decrease, rather than increase, will be the divine method

of preparing the church to save the world. It may be that a small fraction of the present membership of Christian churches, a fraction of the present occupants of Christian pulpits, divinely selected, spiritually enlightened and impassioned, could do more to make way for the coming of Christ's kingdom than the present activities of the church could accomplish in a thousand generations. *The problem of how to save the church must be solved before the church can save the world.* It is idle for us to think and talk of converting the race until we find whether we have any adequate knowledge of how much is involved in receiving and giving the salvation of Jesus Christ. It is a religious self-flattery to devise ways and means to carry the gospel to every creature, if we do not devote ourselves to understanding and obeying the gospel.

Salvation is not a change of worlds, but a change of the moral basis of life; a change of the moral properties out of which one builds character. All notions of salvation as keeping out of one place and getting into another are

unscriptural, irreligious, and immoral. The theological conception which has produced these notions logically means the abandonment of the actual salvation of man on God's part, and the substitution therefor of a fiction. Salvation is here and now, or wherever and whenever life becomes human by being made divine through oneness with the will of God. Heaven is a quality of life. Salvation is a reality. It is a change of attitude toward God and our fellow-men, in whatever world we live, whether our surroundings be sinful or sinless. It may or may not result in being saved from the penalty of sin. It is not from penalty we need to be saved ; it is from sin itself. Penalty is a remedy, a process of the sinner's salvation from his sin. The truly saved man will rejoice in his punishment ; he will flee from sin rather than seek to escape its consequences. The processes of salvation continue until character is perfected in the likeness of Christ, however far into the eternities they may reach. Death does not change character ; it does not break the unity of life.

Yet salvation does not consist in conduct. Life is more than conduct, and character more than manner and habit. The most faultless lives are often the most fruitless. The most negative character, the most forceless life, so far as positive moral qualities and upbuilding influences are taken into account, may be the most blameless in conduct and agreeable in manner. The current measurements of conduct have always been superficial and unreal estimates of character. It is not the blameless life, the faultless habit, that makes the strong man. He whose life is marred by many failures, deeply scarred with many sins, may have a far diviner character, a closer fellowship with the heart and work of God, a more saving influence upon his brothers, than he whose life has been outwardly irreproachable. It is not the man whose life has happily adjusted itself to circumstances, not the man who always does what the world thinks to be the right thing in the right place, but he who has grappled with strong passions and converted them into servants of God, who has risen from painful falls

and humiliating failures, that comes into possession of the largest life and the mightiest influences. A redeemed sinner, who knows from profound experience that he has sinned and been saved, is just as much greater than the life of faultless innocence, in both character and usefulness, as the oak is greater than the acorn. *He who has lived apart from the sin of the world has lived apart from God as truly as he who has lived apart from the good of the world.* Even Christ needed to meet the devil in mortal combat, looking him squarely in the face and coming to a complete understanding with him, before his character was fitted for the strain that was put upon it. The sinless Christ entered into the most sinful human conditions, and bore the most terrible sufferings that sin could inflict upon him, that he might learn and teach obedience. Without this contact with the worst of human life Christ's character would never have been developed, and he could not have been the Saviour of man. And the conduct of Christ was a reproach and a scandal to the social customs and religious respectability of his day.

The salvation of life is through faith. There is no salvation in man for himself. There is nothing in man that can deliver him from his sin; no self-power by which he can live the divine life. No man can earn or achieve the salvation of his life, or expiate his own sin. It makes all difference whether we place God or self at the centre of our thought of salvation; whether we make our own acts and opinions or the love of God the foundation of our hope. We cannot undo the wrongs of the past, or get back the life wasted in vain striving to reach forbidden goals. We cannot seize the opportunities that have closed their doors to our unbelief, nor be true to the sacred trusts sacrificed upon the altar of selfishness. We cannot convert our weakness into strength, our doubt into faith, our folly into wisdom. Whether we look to the future or the past, there is no help in self to meet the one or right the other. But if God comes to us and says that the problems of our life are his problems; if he reveals that he has taken the burden of our guilt and shame into his own heart, to burn it up in the quenchless

flame of his holy love ; if he tells us that our sins are not only forgiven, but expiated, and that they need not blast and thwart our lives ; — then we do not need to dwell on our failures, or brood over sins repented of, but may face the future without fear, and leave the past in the heart of God. If the salvation of God is our strength, and his mercy our security, then we may go forward, out of the old self-conscious life of sin and failure, up into the new life of fellowship with God, on joyous feet of faith, mastered by a perfect peace, fearing neither the life gone nor the death to come, fully persuaded that nothing can separate us from the love of God which is in Christ Jesus our Lord. If our faith stands in the friendship of God, in what God is able and willing to do for us, and not in the correctness of our manners and opinions, then we may be sure that our divinest ideals of character will be translated into the most substantial realities. If we walk in the light of divine grace, and not in the shadow of our own self-righteousness, we may regard our holiest vision, the most triumphant moment of our spiritual history, as

but a faint prophecy of the life we may come to live by faith in the Son of God.

Even leaving sin out of our thought, the joy and power of the Christ-life, to live which is salvation, is greater than any soul could have earned by endless innocence. It is not founded in human failure or merit, but in the fatherhood of God. The abundance and beauty of the life that is lived by faith in Christ, as the revelation of the divine quality of our human life, is above and beyond any life Adam could have achieved by unquestioning innocence to the end of time. It would have been the gift of God had there been no sin. It is all the more the gift of God that it comes to us as our salvation. And since the Christ-life could not have been earned by innocence, much less can it be bought by the outward conduct of the fallen man, or the adoption of the creed of a religious majority. We may neglect this salvation at our eternal peril, but it is nothing we can achieve; it can only be received and wrought out.

The faith that saves must stand in Jesus Christ. Whatever our theory of the person of

Christ, we all agree that he spake as never man spoke. Whether we think of Christ as God or man, be Christ who he may, he is the truest light that has ever shone in our darkness, and his message is the highest and purest, the profoundest and simplest, that has ever been spoken. That Jesus knew more of God than any other soul that has ever poured its life into the world as moral light, that the words of Christ are the word of God, is coming to be the undisputed conviction of the race. The world is ceasing to doubt that his life reveals what the life of man may be when lived in unity with God, and what the life of God is in unity with man. The loftiest ideals of moral grandeur that man has ever cherished are pitiable in comparison with the actual character of Christ. Whatever the nature of his sonship, the life of Christ shows us how God feels and thinks and acts towards men as his children. That God was in Christ, reconciling the world unto himself, is consistent with nearly all theories of the person of Christ. This being true, we have no choice but to receive him as our Saviour, hear

him as our teacher, accept him as our master, follow him as our leader, and yield to him an unqualified allegiance as our living Lord. *Belief in Christ is the only rational method of salvation that has been offered to man.* Christ is the one safe guide who has beckoned us from the jungle of human speculation, and opened to us a path to our Father's house. And we are unreasonable not to follow the best we know, even though we do not see along the way in which the best may lead us. None of the apostles had clear conceptions of the person of Christ while he dwelt among them in the flesh, increasing their faith to the measure of the cross and the resurrection. The belief of the apostles was moral first, and intellectual afterwards. They never professed to know all about Christ, and were content to grow in knowledge. Enough for them that he had the words of eternal life. They saw that in him dwelt the fulness of the Father's glory ; that in him was the light for which the weary ages had waited, almost unto despair ; that in him was the power of God unto the salvation of the world ; and

they yielded to him their lives and devotion. They saw that Christ was worthy to be the head of humanity, and had earned his right to be the king of the nations ; so with a jubilant faith they went forth proclaiming him the Redeemer of man and the Ruler of the kings of earth. Their faith in Christ was the mould in which their personal characters were cast ; the mould in which the destiny of the world was newly formed. The belief of the apostles in Jesus as Lord became the salvation of the world.

No man can be greater than his faith, and there is no faith where there is no self-surrender. The mind may assent entirely to all that Christ claims for himself, and accept as true his teachings concerning the duties of man, without the life being vitally related to him. No matter what our opinions about Christ, we do not believe in him any more than we give over to his authority every relation and activity of life. Belief in Christ can mean no less than a life of fellowship with him as the source of righteousness, and the power for work. That faith is a fiction which does not accept Christ's

way of life as the divinely chosen course of life for all men. One might accept without question the historic creeds about the person and work of Christ, and live an outwardly religious life, while utterly without faith in Christ as master. Christ cannot be a Saviour from sin and hell to any man who will not accept him as master of actual life. Christ is our Saviour only so far as we accept him as ruler of our thoughts and deeds. The man who calls Christ his Saviour, and yet does not believe in the practicability of the Golden Rule in the world's business and social life, has no vital faith in Christ. *We do not believe in Christ any more than we are willing to obey him.* It is the religious self-delusion of the modern church that calls Jesus its Lord without dreaming of doing things that he commands. On the other hand, it is equally delusive to attempt obedience to the commands of Christ apart from the surrender of the inner life to him for spiritual sustenance. The creedless Christian moralist and the Christless devotee of the creeds are alike without the living and the saving faith which

is the power of a genuine Christianity. We have no right to consider ourselves, or decide our conduct, apart from Christ. Apart from him we can do nothing. Except we abide in him and he abide in us we cannot bear the fruit of righteousness. We have no power to obey the Golden Rule, or keep any of its commandments, save as we receive that power through fellowship with Christ. He is the vine, and every human being is a branch. As the branch cannot bear fruit of itself, if detached from the vine, no more can we live a life of Christian virtue, except in an artificial and formal sense, apart from the union of our inner beings with the soul of Jesus. Morality which may appear very beautiful is nevertheless a lifeless mechanism, if it has not its source of conduct in the love of Christ. There is a subtle moral dishonesty in the attempt to do the things Christ tells us without calling him Lord, as profound as the hypocrisy that calls him Lord without obedience. He who appears to be keeping Christ's commandments without allying himself both inwardly and outwardly

with Christ, deceives himself and his fellow-men as much, if not more, than the hypocrite who professes what he does not practise. The body can no more live without the soul than the soul can live without Christ as its life.

The salvation of Christ is as far reaching as human life, deeper than human sin, higher than human hope. We dare not think of society, any more than the individual, apart from him. The fate of Christ in human faith will be the destiny of our humanity; in him the race will stand or fall. The world's faith or unfaith in Christ is the channel through which the centuries will flow. Christ has achieved for the race the destiny which the great apostle saw in the fulfilment in which every creature in heaven and on the earth and under the earth, and such as are in the sea, should acclaim blessing and honor and glory unto him that sitteth upon the throne, and unto the Lamb for ever and ever; that fulfilment in which our humanity shall be complete in Christ, because the God who was in him dwells in all. It is the race that is the unit, and not the individual. The individualism

which has marked the religious and political thought of the past three centuries rests upon false foundations, and might logically result in universal anarchy. We are morally free only as we are members one of another, and are all the body of Christ. We dare not found our hope in the freedom of the individual, but in the headship of Christ. Only in its relation to Christ can we read the future of the race. In him the history and destiny of man culminate. He is the crowning glory, the head and heart, the life and truth, of our humanity. We were created in Christ, and in him we are redeemed. In him, and not in individual freedom, not in independent moral action, is the perfection of our human nature. My expectations are not based upon sinful nature, as I find it in myself, or see it in the sad world about me, but in the divinity of our humanity and the unity of our life revealed in Christ, who is bearing away the sin of the world. Because the life and destiny of the race centre in him, because we are all united to God in him, I can endure the sorrow of delay, and yet eagerly hope for

the new earth wherein dwelleth righteousness. The authority and power of the Christ are the foundation of my faith in the coming of the kingdom of peace and truth, of love and justice, whose moral splendor shall outshine the divinest dreams of the most inspired prophets — a kingdom in which every man shall be a king, worshipping in a temple in which every man shall be a priest. We are complete in Christ. Because he lives, we live also, and only because he lives. Christ in us is our hope of glory; our hope of a divinely human character and an eternal life; our hope of a society that shall be the body of Christ. There is no other object than Jesus to attract and sustain an absolute and intelligent faith. Except we walk in the light of an unfading vision of Christ, as the revelation of the actual and final quality of our life, we move into ever deepening moral darkness. We are free only as we are the slaves of Christ, and accept our freedom in his name. Through long dark ages, with bleeding feet and bitter agony, crushed by the tyranny of self-will and overwhelmed with moral failure, men have followed

the way of self-redemption. But we are beginning to see that *Christ himself is our humanity redeemed*. The unutterable, nerveless weakness that makes us feel so helpless in the face of hard and slowly yielding wrongs, that divine despair that sings in all the utterances of the prophets, can be changed to triumphant action and song only through the faith that *Christ himself is God's eternal judgment upon man*.

As the redemption of Christ unfolds in the processes of history, all our activities will become acts of worship; our work a communion with God; the reverence that gathers about the supper-table of the Lord will hallow all our eating and drinking, and every earthly occupation become a ministry of the gospel of Christ; government will become prayer, and commerce a devotional service. The end of our salvation, in the sense in which it can be said to have an end, will be the revelation and establishment of all life and work as religion; for life that is not religion is under the power of death. The consummation of our redemption will be a humanity complete in Christ; a humanity physically,

intellectually, and spiritually delivered from the victory of death through the overthrow of the dominion of sin. As Mulford has said : " The life whose unity was revealed in sacrifice, does not wholly perish." Again he says : " The moral order of the world is the fulfilment of humanity in God." A Christ-charactered world is to be the outcome of the weary centuries of sin and strife. The revelation of Christ as the life of man and hidden mystery of the ages, and of the unity of men in Christ as their head and representative, is the light and truth being brought to us in the search for social redemption. It is the revelation that will heal our corruptible and corrupting civilizations, our mortal and perishing systems of self-will, and clothe the new institutions which the justice of the cross shall rear with the immortality of the love which it symbolized. The old order of justice will die hard, and Judea and Rome will again join hands to fight the justice of the kingdom to the death, and the present evil world may pass away with great fearfulness and tumult, and the mountains of selfishness be swallowed

in earthquakes of woe, yet the end will be a perfected world, a new earth wherein dwelleth righteousness. "We live indeed," as Rothe says, "in the kingdoms of redemption, and no more in the kingdoms of this world."

The redemption of the body will be one of the issues of our faith in Christ. While many false conclusions are drawn from this truth, it is none the less true that death has its roots in sin. We are suffering in body, as well as soul, for the sins of generations gone. When the life of man becomes a harmony with God, sickness will be among the old things that have passed away. Implicit obedience to the will of God that was in Christ would abolish disease in three generations. When the law of love is perfectly obeyed upon the earth, the curtain of heaven shall be lifted, and the mystery and grief of death shall be taken away; men will die as the rosebud dies when the rose blooms; the earthly and heavenly life will move in eternal unity, men not knowing one from the other. The perfection of our faith in Christ will be the perfection of our bodies in him.

The perfect enlightenment of the intellect will also come with the fulfilment of our life in Christ. The largest quantity of what we call knowledge is not knowledge in reality, but the lack of knowledge. Logic is the makeshift of the intellectual ignorance that has grown out of moral unbelief. The confusion and argument of the world are because of the spiritual darkness in which man stumbles. All intellectual ignorance is essentially moral ignorance. There would be no ignorance if life were a perfect communion with God. God is light, and in him is no darkness at all, neither death nor sin. The spiritual salvation of the race will result in its intellectual emancipation; in that purity of heart which shall see God, and obtain the knowledge of his love, which is the principle of all life and growth and action. When man knows the love of God, which passes the knowledge of the intellect darkened by sin, he will know everything else, both in heaven and upon earth. There will come a day of Christ when we shall not learn through the toil and strife of the intellect, but through communion with God

and by spiritual vision ; when no man shall any more teach his neighbor, but all shall know the Lord, from the least to the greatest, because God is all in all. As the world is learning truth through conflict of error with error, we already see that the profoundest scientific and political knowledge inevitably leads the world's greatest thinkers back to the one principle of the love of God. Perhaps we shall yet see that every kind of knowledge will be brought to light in the opening of the book which only the slain Lamb is worthy to open.

Upon the moral salvation of the race through faith in Christ I do not need to dwell, as that is the foundation of all salvation, and has been the theme of my discourse. I would only urge, in closing, that we receive more fully the end of our faith, even the salvation of our souls from every form and power of evil, now in this present time of need and opportunity and increasing light. Our knowledge of the depth and height, the length and breadth, the universal completeness, of the redemption of Christ is scant and primary. But it is our highest

duty and most joyous privilege to follow on to know the Lord our Saviour. New light is breaking from the skies of Christian hope. The analogy between our times and the day of Christian beginnings is sharp and unmistakable. The kingdom of heaven is at hand. Voices of need and woe, voices of war and peace, are calling the church to repentance, and our Christian faith to a wider vision and a diviner obedience. To freshen and purify and renew our Christianity is the work to which the living Christ now calls those who are willing to be his chosen disciples. We each have our part in making ready the way of the Lord in our homes, in our church, in our city, in our nation, in the world ; in building the new earth of peace and righteousness which God is creating beneath the false systems and crumbling social structures of human selfishness. Faith in Christ will make a small man great, and the lack of faith will make a great man small. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living, holy, and well-pleasing sacrifice to God, which is your

reasonable service; and be not configured to this age, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is being brought to you in the revelation of Jesus Christ.

V.

THE COMMON ATONEMENT.

THE universal blunder of this world is in thinking that there are certain persons put into the world to govern and certain others to obey. Everybody is in this world to govern and everybody to obey. There are no benefactors and no beneficiaries in distinct classes. Every man is at once both benefactor and beneficiary. Every good deed you do you ought to thank your fellow-man for giving you an opportunity to do; and they ought to be thankful to you for doing it.

Man began in barbarism, which is disintegration. He develops into organized society, and finally comes into feudalism, which accepted the power of one man over another man. Feudalism had its vague shadow of duty and mutual service, but it soon gave place to the epoch of individualism, — to the splendid era of personal liberty, which has been the great thought worked out in these last centuries. Now men are coming to see that beyond and above this individualism there is something higher, — a mutualism. Sometimes it is called socialism, sometimes communism, applying to this or that plan for attaining the end the name of the underlying principles sought. Don't you see that in this mutualism the world becomes an entirely different thing? Men's dreams are after the perfect world of mutualism: men's follies may anticipate it. Men will think of it in the midst of the deepest subjection to the false conditions under which they are living now. This new life, where service is the universal law, is but the coming in of the life of God upon man, the coming into the inlets of our life of the great ocean-life that lies beyond. — *Phillips Brooks*.

V

THE COMMON ATONEMENT.

Because to you it hath been granted in the behalf of Christ not only to believe on him, but also to suffer in his behalf. — PHIL. i. 29.

THESE words were written by Paul during his first imprisonment at Rome, to encourage and enlighten the Philippian Christians, in great days of persecution and peril. They were not to be terrified by the opposition of the enemies of the gospel. Their dangers and tribulations were an evidence that God was with them, working out the salvation he had given them in Christ. The fiery trials of their faith were the tokens of God's presence and approval. Unto them it had been given as a favor, not only to believe in Christ, but to suffer in his behalf.

Paul did not teach, nor did any of the apostles teach, that suffering is a virtue in itself.

Suffering for its own sake is virtueless and profane. Even suffering for righteousness' sake may be stoically borne without helping one to a larger life. There are those who worship their pains and crosses more than the Father who gives them. It is only God who does anything for a man, however he works, through whatever messenger he speaks. Neither suffering nor joy brings more life to a man except they bind him closer to God. Suffering is a Christian virtue only when it unites the human will with the divine, or is an actual expression of the sacrifice of self in loving service. It was this quality of suffering that was granted unto the Philippians as a favor.

The first Christian disciples understood, at the beginning of their discipleship, that they were called to share the sufferings of Christ for the redemption of the world. Early Christian suffering was a theme of apostolic rejoicing; and the translated martyrs were a wonder and glory of heaven. In the great days when the new faith lighted the world by the moral purity

of the heroic lives it inspired and consumed in the service of love and truth, to suffer for the name of Christ was the richest privilege and highest honor that could come to his followers. The call to follow Christ in a Christless world could be none other than the call of the cross. To obey Christ meant to disobey public opinion, and win the jealousy and hatred of existing moralities and religions. The state of society was such that it was impossible for men to have a living faith in Christ without being mistaken for the enemies of social order and political institutions. Christianity was more than a development, coming in the fulness of its time. It came into the world as a revolution, reversing the world's habits of thought, destroying its old ideals of character, disturbing the peace of families and nations, and changing all the currents of human life. The gospel invaded society as a foreign intruder, turning the world upside down by the new purity and exalted enthusiasm of its apostles. No man could be true to Christ without suffering in his behalf through conflict with old faiths and institutional

authority. And the divine promises of a regenerated society could be fulfilled alone through the unresisting submission of the Christian faith to its persecutors, wearing out persecution by patient endurance. The new earth wherein dwelleth righteousness could be finished only through the devotion and labors of the disciples who loved their Lord and his enemies more than their own lives. It was because the believers in the gospel looked for the triumph of Christ through their own undying love for man that they rejoiced in their sufferings as divine opportunities to show forth their faith in Christ. Martyrdom was the opportunity of the faithful to witness for the gospel. The more they suffered in Christ's behalf the swifter and surer the coming of his kingdom. Every blow aimed at them but weakened the power of their adversaries. Suffering for the gospel's sake meant the final reign of love on earth, and the reunion of the disciples about the throne of the slain Lamb in heaven. In bearing the persecutions of their enemies, in sharing the tribulations of the saving Christ, the early Christians rejoiced

in the belief that they were given a part in the atoning work of Christ, helping him to bear away the sins of the world and make it the abode of God.

Fellowship with the sufferings of Christ for the salvation of the world is the common atonement which all who believe on him may make for human sin. *The atonement is ours as well as Christ's.* It is granted unto us as a favor, not only to believe on Christ, but suffer in his behalf as faithful witnesses to the gospel of his love. It is given unto us to be saviours of men through the sacrifice of self. We have the privilege and joy of filling up the deficiencies of the tribulations of Christ in behalf of his church. To those who draw near to Christ with true hearts of faith he gives power to become sons of God, who through fellowship with his sufferings shall bear away the sins of the world: this was the apostolic conception of Christian sacrifice and suffering. To the measure that we love others *more* than ourselves, as Christ loved us and commanded us to love one another, are we hastening the time

when men shall love their neighbors *as* themselves and dwell in unity with God. Every man who suffers temporal loss for the sake of obeying the gospel of Christ, who bears the burdens of his weaker brothers, who suffers out the salvation of others in the agony of intercessory prayer, atones for the sin of all human life, and arrests the march of evil; he defeats the powers of darkness, and makes it harder for every man in the world to do wrong. He who willingly suffers for sins not his own, that he may do the things Christ tells him to do, and save others from the pain and shame of sin, tastes of death for every man, and makes it easier for the world to do right; he helps to establish the dominion of love, which is the kingdom of God. He who swallows up in his own heart the pain and bitterness of human ingratitude, of wrongs that have been done him, and burns up the remembrance of wrong in the sufferings of his heart, does what God is doing for the race, — he expiates the sin of the world. All we lose for the sake of doing the right that was in Christ is the eternal gain of the world,

and gives God an advantage in the spiritual progress of man. This is the common atonement which those are called to make who have in themselves the mind that was in Christ Jesus, and count all things as loss that they may have the fellowship of his sufferings for the redemption of man. And except the church suffer with Christ it cannot conquer and reign with him. *The church is Christian no more than it is the organ of the continuous passion of Christ for humanity.*

The truth of the common atonement is the imperative divine message to the church of the present. It is given unto us as truly as to the Philippians, not only to believe on Christ, but to suffer in his behalf. Though we live not in the times of Roman persecution, when dungeon and martyr-fire await the profession of the Christian faith, we are in the midst of days none the less great with opportunities for moral heroism. We live in a day pregnant with larger and diviner destinies than have ever issued in the processes of history. The forces of right and wrong, of truth and justice, of brotherhood

and righteousness, are slowly marshalling upon one side of an eternal choice, while upon the other are gathering the defenders and aggressors of the selfish individualism which has served its day, and would now ally church and state to avert its doom. Never were the hosts of injustice and oppression, of falsehood and persecution, more bitter in hatred and destructive in intent than now. A blind conservatism has converted the old spirit of independence, that suffered for religious freedom and fought for political progress in the days of our fathers, into an industrial despotism more unrighteous and exasperating than any political tyranny of the past. *The sacred right of property may become a menace to humanity as great as the menace of the divine right of kings to political liberty.* The truths that stood for radicalism a century ago now squarely oppose the freedom of the sons of God. The tyranny of to-day was the liberty of yesterday. The old passion for independence is the new passion for gain; for the authority which money gives in state, church, and society. The orthodoxy of

yesterday is the moral infidelity of to-day. The prevailing forms of conservative Christianity are a gigantic moral heresy. *There are self-denying, noble, and saintly men and women in the church. But as an institution the church is not Christian; it misrepresents Jesus Christ.* And a great inspiration, springing from the touch of the life-giving Christ, is enlarging the thoughts of listening souls, speaking in the warnings and pleadings of modern prophets, and creating a passion for social unity that shall swallow up the old passion for political independence and religious individualism. A purer understanding of the gospel is teaching us that duty is greater than liberty, and the love that submits and serves is a surer way to justice than the independence of which our fathers dreamed. A larger vision of Christ as the head of humanity is revealing universal brotherhood as the purpose of the gospel, the destiny of man, and the social fact of the future which political economy must apprehend or cease to be a science. The law of love is spreading its sovereign authority over the secular world, and

making it sacred; and the cross is rising above our warring creeds and narrow nationalisms as the principle of all moral growth and religious rest; of social peace and national glory.

But the cross draws human life under its dominion only by ascending new Calvaries. It has never been enough that men simply believe that Christ is their Saviour. Every new revelation and larger conception of the gospel has needed the witness of some form of martyrdom. Every new truth that has come into the world has been a flame of God, burning to ashes its prophets. Every new victory of Christ has cost the suffering of a faithful few who love righteousness more than self. And to-day the cross calls for those who are great enough to receive it as a favor that they may suffer on Christ's behalf for the salvation of society from the law of selfishness. For, I frankly acknowledge and declare, no man can practise this gospel without suffering loss and persecution through conflict with the opinions and customs of the world. No man can preach the pure gospel of Christ, in its reality and simpli-

city, applying it with fearless love to modern problems, without sooner or later suffering a martyrdom as real and painful, though differing in form, as the martyrdom of the first Christian centuries; and suffering it at the hands of that pleasant godliness which finds itself so profitable for the life that now is, while cherishing polite hopes for the life that is to come. Unto us is granted the favor, if we will receive it, in our great day of heroic opportunity and deadly peril, not only to believe on Christ, but also to suffer in his behalf. Without some fellowship with his sufferings for the redemption of the world we cannot be loyal disciples of the living Christ.

The faithful Christian who attempts to regulate his activities in obedience to the gospel will suffer through conflict with the adversaries of the rule of the love of Christ. The Christless world is willing to support countless churches of people who bear Christ's name and worship in Christian fashions, if the gospel is not taken seriously as the basis of life. But the cross of Christ is God's eternal condemna-

tion of the law of selfishness which rules the world and subjects the church to moral blindness. Nothing so angers the man of the world as the judgment which the presence of the actual Christ-life passes upon his own character. The life of Christ is a horrible revelation of the wickedness and cruelty of the selfish heart. The gospel can be nothing but a torment to covetousness. The presence of Christ in a human life is hell to the cunning greed that estimates men by their market value. And the Christ-life is as hateful to religious bigotry as to social injustice and industrial oppression. The rule of Christ means not only the sure destruction of worldliness, but the deliverance of the children of God from theological despotism. So that it is not strange that world-wise men should scoff at the divine passion to realize the life of Christ in society, and encourage a theology that holds to the form of Christ's godliness, while denying its vital power. Whoever takes the gospel as the sincere word of God, and honestly determines to obey that word, will not only disobey the opinions and customs of the world, but

will find his foes in his own household of faith. The closer he stands by the cross of self-renunciation, living there at any cost, the more will he find himself overwhelmed with the enmity of the sin which he must bear away in fellowship with the sufferings of the crucified Christ. So long as the world is not under the dominion of Jesus it is impossible for the true Christian to be other than a disturber of the world's peace. The gospel is no message of peace to the world, but a sword of judgment and conquest. The peace of Christ is for those who are not of the world, even as he was not of the world. The disciple is sent into the world as the enemy and conqueror of its worldliness. He cannot please both the world and Christ. It is impossible that he happily adjust himself to the world's unbeliefs and habits without being false to his mission. To revolutionize these habits and convert these unbeliefs is the errand upon which the Christian is sent into the world, even as the Father sent his only begotten Son. *Revolution is the Christian's business.* And it is the treason of the church that cries peace where

there is no peace, and perverts the call of the cross from a summons to self-denial and conflict into an invitation to ease and pleasantness. How can we expect to follow the conquering Christ in the war of righteousness against the world's pride and wrong, its indolence and injustice, its selfishness and moral unfaith, and at the same time be at peace with the world? It is only through conflict with the world that we can win it for Christ. By nothing less than fellowship with his sufferings, and bearing his cross of self-denial, will the church of Christ ever bring the world under the dominion of his throne.

The social discontent of our day, the universal unrest, is a preparation of the way of the Lord into a more comprehensive rule of human life. The brotherhood of man, for which the world ignorantly cries, is the reign of Christ. The social revolution is a new coming of the kingdom of God. It is the matchless opportunity of the church. A brotherhood of righteousness, a kingdom of social justice, is bound to come; and whether it come quietly or tu-

multuously, through the evolution of love, or through the wrath of blind and Christless vengeance, depends upon the attitude of the Christian church toward the social question. There is no infidelity so terrible in its consequences as the want of effort on the part of one who calls himself a Christian to regenerate our social conditions. There is no atheism so frightful as the opinion and consent that society must remain as it is. *The worst charge that can be made against a Christian is that he attempts to justify the existing social order.* That the old order of things cannot remain is evident to all but blind eyes. No man with moral sense, nothing but hopeless selfishness and stupidity, can fail to see that world-wide changes are at hand, with a social reconstruction and a new civilization.

But if the way of the Lord is made ready into the new life which modern questions are awakening, it must be hewed out with stalwart blows. The axe must be laid at the roots of the trees of false life by strong arms of love. The new works of God must be done by those who are divine enough to be wounded in the house of

their friends. Against the colossal structures of organized selfishness, against the mammoth ecclesiastical institutions that have betrayed Christ into the hands of mammon, none can prevail save those who wash their robes white in the blood of the Lamb, and work out a new redemption of the world through great tribulation.

There is also a suffering in behalf of Christ as the Saviour of our own souls. Our hunger for righteousness so often seems but a divine tantalism. We beg for the bread of life, and the church feeds us with unvital respectabilities, — the leaven of the Pharisees and Sadducees. The sad panorama of history moves before us as an endless procession of failure. The customs of society seem as unalterable as they are proud and cruel; and why should we beat and bruise ourselves against the ancient and honored structures of social selfishness? The poisoned blood of sinning generations flows in our veins; and how can we contend against this inheritance of evil? We seem to ourselves the victims of all the past, hedged in by circum-

stances and opinions which cannot be over-leaped, save by a faith that fears no peril and fails not even in the midst of failure. When we most long to be like Christ, he seems farthest beyond the reach of our fallen lives; and the gulf between what we are and what we would be seems too wide for the most daring faith to bridge. A delusive sorrow at the wickedness of our own hearts soothes our holiest energies to sleep through long nights of animal content. When we wake and start afresh to reach the hills of light, where Jesus bids us come and walk with him, a thousand evil voices call us back, while friends call us foolish to take the Christian life so seriously, and the church is impatient at having its ease disturbed by religious reality. One is never so confronted with the devices of sin, never so shamed by past failure, never so conscious of moral poverty, as when he comes down from some mount of high resolve, his soul girded for new achievements, his life hid with Christ in God. It is true that "we must all bear and expiate a past which was not ours." The more fully Christ comes

into our souls with the power of his peace and the grace of his glory, the more surely must we suffer with him for our own redemption, working out our salvation with fear and trembling, learning obedience, as he learned it, by the things we bear and endure.

But if we suffer with Christ we shall also reign with him in his glory — not the glory of a distant world, but the glory of a redeemed and inspired life. If sin be our inheritance, we are much more the heirs of all Christ is and has. Our lives are incorporate with his, and he is able to save unto the uttermost all who abide in him. With hidden manna he feeds our souls, in the strength of which we walk the fields of truth and heights of faith, rejoicing in our fellowship with his sufferings, bearing his reproach as our eternal honor, receiving the end of our chastened faith in righteousness. Our fellowship with the sufferings of Christ for the deliverance of our souls from the power of sin makes us the partakers of his atonement.

Nor can we be the saviours of other souls

than our own without suffering with Christ in their behalf. Our own struggles against sin, our sorrow at our own failure, our felt need of a strong saviour, awaken our sympathy to the need that speaks to us in every face, and meets us in every walk. By his own sufferings Christ learned to heal the wounds and sanctify the sufferings of man. He could not have been the friend and Saviour of others had he not himself felt that great yearning for human sympathy and moral companionship which is so large a part of every divinely aspiring life. We none of us could give help if we ceased to need help ourselves. We do not give ourselves to the work of saving our fellow-men except we have had fellowship with the sufferings of the saving Christ. Only out of deep experience in conflict with sin do we come forth as saviours. And the more we seek to save and help, the more we suffer for our brother-men in Christ's behalf. No one can pray the prayer of faith, which lifts the soul of another out of sin to the saving Christ, without in some measure feeling the shame and bearing the sin of that

soul in his own heart. We best save others by suffering out their salvation in fellowship with Christ. Only by taking Christ's cross of agony into our own hearts, weighted with the guilt and moral woe of those we would save, can we bear away the sins of the world. None save such as feel deeply the sin of the world and suffer because of its presence ; such as are impassioned with an enthusiasm for righteousness, and are glorious with the constraining love of Christ, will pray in faith for laborers to reap God's wide and waiting harvests. To pray for the coming of Christ's kingdom is a hypocrisy that deceives both ourselves and the world, if we do not offer ourselves upon the altar of that prayer as living sacrifices for the world's salvation. It is morally impossible — and the church of to-day must be made to know the impossibility — for the world to be saved for Christ, except we, who are his disciples, suffer with Christ in behalf of our fellow-men. The atonement is ours as well as Christ's. There is no salvation, no remission of sins, no moral redemption, save at the cost of the sons of God. He sends us,

as truly as the Father sent him, to bear away the sins of men by the power of intercessory prayer and the sacrifice of love; in the suffering which must, out of moral necessity, be ours if we are divine helpers and saving friends to the sad and sinning lives that wait for Christ's reapers to gather them into the Father's house. And if we are not saviours of men we are not saved ourselves; for he who could be content to be saved without giving his life as the power of God unto the salvation of his fellow-men would be the most eternally lost of all human creatures. Religious selfishness is the only sin that Christ seemed to denounce as incurable.

Not only do we betray Christ, but we deceive and wrong the world itself, by presenting the Christian life as other than a life of cross-bearing and self-crucifixion in the service of Christ. In seeking to save its life the church is losing that which it would save. Many of the noblest souls are drifting from the church because it dares not appeal to their moral heroism by the power of the cross. *It is not the cross that is turning men from Christ, but the church which*

bears and offers no cross. It is the uncrucified Christianity that speaks from the modern pulpit and sits in the church's pews that is driving the passion for humanity into other channels of service than the church. There is a great mass of moral nobility pent up in the souls of multitudes of young men who long to be led into a larger life and diviner work than the church affords. But where are the inspired leaders who shall give to this nobility its opportunity? A divine quality of glorious womanhood, hungering in the souls of a thousand thousand girls of the new world, that is stealing upon the church like a thief at night, yearns to express itself in some crusade against the refined paganism and monstrous selfishness of society. But who will lead them under the power of divine affections, into the freedom of the self-crucified life? It is not suffering and self-denial, but the want of opportunity for these, that is the cause of the church's failure to enlist so much of the best life and bravest thought of our times in the service of Christ. Where one would be turned away by the call to self-denial,

two would respond with joy, if the conditions of Christian discipleship were clearly stated according to the gospel, and the cross of Christ uplifted. For the call of the cross alone has power to summon the moral heroism of the world to action in the service of truth and right. If suffering on behalf of Christ were presented as a favor and opportunity, with the insistence that belief on his name is proclaimed as salvation, a white-robed army, greater than any man can number, would arise to march through great tribulations to the victory of faith that overcometh the world.

Unto us, my brothers, is given a part in the creation of that higher type of Christianity which must be raised up to glorify the cross as the law of society, ere Christ be able to draw all men under the dominion of his love. Unto us is given a work in that complete atonement which is a sinless and perfected world of ransomed and Christ-imaged souls. Unto us comes the call to wash our robes white in the blood of the slain Lamb, that we may sit with him on thrones of righteousness,

and reign with him in the glory of the kingdom of love which is reaching out to gather all peoples into its peace. Unto us is given the favor, not only to believe on Christ, but to suffer in his behalf, that the tyranny and death of self-will may pass away, and the justice of the love of Christ come in, when men shall be free to learn and love in the eternal vision of God.

VI.

THE UNITY OF LIFE.

MULTITUDES are coming to see to-day that the church which is based on spiritual pride, on any exclusive claim to the possession of God's truth, the church that seeks to become a religious monopoly or a social privilege, is doomed.

But though the selfish church is doomed, the church redeemed from selfishness has the promise of the future. And we may enter upon its higher service now.

What we need, every one of us, is a revival of courage in our own hearts. We need to be brave enough to choose the leaden casket with its inscription, "Who chooseth me must give and hazard all he hath." We need to be brave enough to put the beatitudes to the test. There is no other way. We must hazard everything. We must trust ourselves to the powers of the universe, believing that they are friendly. We must yield ourselves to the eternal laws, and become reconciled unto them, believing that "the law of the Lord is perfect, converting the soul," converting it to glad obedience. We must trust our conscience as the mariner trusts his compass. We must trust our fellow-men, believing that there is that in them which responds to the best in us. We must cast aside every fear of the unknown, knowing that God is there. We must not seek to cultivate "fugitive and cloistered virtues," but those which overcome the world. We must hide behind no defences, but go forth with minds protected only by "the armor of light." Need I say that a revival of such courage would be a revival of power?—*S. M. Crothers.*

VI.

THE UNITY OF LIFE.

And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking up into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. — ACTS i. 9-12.

THE ascension of Christ was a part of the redemption of man. Without it the kingdom of God would have been but a divine dream. So long as the apostles were under Christ's visible guidance, they could not dissociate his kingdom from the empire of physical conquest which had so long been the vision of Jewish passions and prejudices. As they climb the slopes of Olivet with their risen Lord, their absorbing hope is that the time has at last come for him to break the Roman yoke, re-

store the old kingdom of Israel, and make Jerusalem the capital of the nations. Not until they could no longer speak to Christ face to face, did a purer faith draw them within the sweep of God's redemptive purpose, and open their eyes to the invisible kingdom of truth and justice; of love and moral beauty. Through the defeat of their notions of a salvation that would mean the triumph of their own self-will they came to understand the salvation of God through sacrifice. When the ascension of Jesus had reduced the disciples to entire extremity, the past a mystery and the future unknown, with no choice but to wait some larger revelation of their Lord, then their helplessness became the vehicle of God's almightiness; the Spirit of God laid hold of their spirits, and bore them out among men with a doubtless determination to execute the love that was in Christ as the law of all human life. It was then that they came to understand the ascension as a continuation of the redemptive work of Christ. It was not Christ's surrender of the world, but his taking possession of it as

the heritage of his sacrifice and the kingdom of his cross. In the consciousness of the abiding companionship and enduring kingship of the ascended Christ the early Christians moved through the world as searching flames of judgment. As always seeing the unseen Christ on his throne at the right hand of the Father, the Galilean fishermen became more terrible to the nations than invading armies, although submitting without resistance to every form of persecution and martyrdom. They lived in the world as intensely practical men of affairs, and yet were mystic-souled citizens of a heavenly world. Refusing to measure their faith or conduct by the faiths and manners of the world, yet joyously enduring suffering because of their obedience to their own faith, they became the moral marvel of the ages. To them the ascended Christ was a living presence, and heaven as real and near as the earth. The heavenly Christ did not differ from the earthly Christ. Neither death, nor the resurrection, nor the ascension, had changed the character and work, the love and

power, of their Lord. Yesterday, to-day, and forever, he was the same human, saving, atoning, present Christ.

The ascension of Christ was a revelation of the unity of life. Instead of being a parting, it was a drawing near of the Lord in a higher and mightier fellowship with man; in a more fruitful and comprehensive relationship. The ascension was not a break, but a progress, in the work of redemption. He was taken from the sight of the disciples that he might come into touch with all the springs of human thought and action. He would still, and more clearly, make known the mind of the Father, into the heart of whose infinite life he had passed, where he could be with all men, everywhere, at all times. The ascension meant the union of Christ with the life of the world, redeeming it from the power and cleansing it from the corruption of sin, raising it into the resurrection of a deathless life. The apostles saw, what the faith of man more clearly sees with each succeeding age, the oneness of all things in Christ. The gospel of Christ is universal

truth. It is the eternal philosophy of unity. The law of his life is everywhere operative. His cross is the principle of sacrifice by which men and things are created—the principle which alone can restore man to harmony with God. There is no place where the love of God is not sacrificing itself. There is no this world or that; no material as distinct from the spiritual. Time and space are facts only to our mortality; they are not real and eternal. The universe, which is the love of God in expression, has neither divisions nor boundaries. There is no nothing; neither beginning nor ending. Heaven is everywhere, and God dwells in every soul, and the streets of the city of God are beneath every mortal footstep. Some day our eyes will be opened to see the unity of life in Christ. It is the larger revelation of life, the new coming of Christ, for which we wait and hope. It is the vision which our modern life most needs to see, schooled as it is in a dualism which has taught men to worship material forces, and trust the darkness that is in them rather than the light.

It is universal life, the life of obedience to the will of God, that Christ would give to man. The life subject to the tyranny and disorder of self-will is fragmentary and self-destructive; it is life restrained, measured, artificial, unnatural. But all there is of God, all the power of his universe, belongs to the life that obeys God; all that is eternal in heaven and on earth are its resources. He who lives in harmony with God, whose life is a communion with God as Father, has the universal life, the life above measure, that Christ promised in abundance to all who would receive. At every door of our life Christ knocks, seeking to come in and renew the whole being with the harmony and energy of all the life there is in God and his universe; with an infinite joy that shall make work a rest, and play a prayer of innocence. He seeks to save us from the poverty and barrenness of a selfish life, from the waste and joylessness of sin, and give unto us the universal, abundant life of fellowship with God and man.

To drink in and pour out the universal Christ-life is the mission upon which we are sent into

the world, even as Christ was sent. To the worker whose springs of life are in Christ, whatever be the nature of his occupation, work is but the overflow of a full and opulent soul. He who works with God, mastered by the faith that Christ is the revelation of the final quality of human life, can accomplish more and better work, whatever his work may be, than he who is weighted with the care of untrustfulness and oppressed by self-will. He that waits in the service of the Lord Christ renews his strength with meat the world knows not of. The Christ-worker has a freedom from fear, an indifference to what the world calls success or failure, a buoyancy in his life and a music in his soul, which the world-wise and self-concerned man has not; be his work in the store or shop, in the schoolroom or home, in church or state, on the highway of commerce or in the crowded factory, it is but the song of a life attuned to God in Christ. The soul with all its windows open to the grace of Christ sees the world as God's world; it views history as a vision of the providence of God, moving on to a consumma-

tion too full of joy for human hearts to yet contain, too full of meaning for mortal understanding. He who does all things in the name of Christ comes to have a strange universal insight, a simple and yet inexplicable way of knowing things, a wondrous breadth of comprehension, that transcends reason and logic. The Christ-empowered man will have all the gains of the quiet cloister of prayer amidst stern manual toil and the unending littlenesses of work-a-day details; he will have a peace that cannot be broken by the most thankless tasks and unappreciated services, or by the commotion and conflict of revolution. To the Christ-inspired man, walking in the light that is the life of heaven and earth, human souls will be an open book, and he will read intuitively their deepest longings and divinest needs; he will have a power to call their dumb and struggling nobilities into action and development: full of the Christ-life himself, all that is divine in others will respond to his touch, and they will behold in him a glory and a meaning in human life that will cause a great new hope to spring

up in their hearts. While he who follows Christ may shudder at the moral darkness in which multitudes grope, he will yet marvel at the noble and pure hearts, the brave and strong souls, he finds in unexpected places; the world, with all its sin and woe, will be to him a continual surprise in goodness, an ever new revelation of the unity of heaven and earth.

The logic of unity is the continuity of life. The translation of Jesus was the enlargement of his redemptive work. Death does not change, but intensifies human relationships. Death is the gate through which the soul of the disciple ascends with Christ to larger life and more blessed influences. No plan of life that is divine, no good work, no true cause, suffers through the death of man. The death of every good man is a gain in the redemption of the world; through death his influence passes over into the life of humanity, enriching the moral store of the world. They who shine as lights of Christ in the world sometimes burn out before their apparent time. But they are not lost to the world: death increases the life of the brave

and the pure. The ascension of a shining man is always followed by the descension of his spirit, in unity with the Spirit of God, as a regenerative force. The Holy Spirit of God gathers into its redemptive sweep all the human spirits that are holy. It is a strange truth, and yet more blessed than strange, that every divine soul has accomplished for the world in dying what it could not in living. The death of the good has always been a festival of life for the race. Moses and Paul are greater forces in human society now than they ever dreamed of being while in the flesh. The influence of Calvin increases, not only in power, but in purity, with each succeeding generation. In offering up his lonely and devoted life at Khartoom, Charles George Gordon did more to quicken the moral heroism of the nations, and stimulate every man's hatred of injustice and hypocrisy, making it easier for men to do right and more shameful to do wrong, than through all the years of his knightly warfare in behalf of the weak and the oppressed. Frederick Robertson, misunderstood and maligned, his heart lacer-

ated with a great personal grief, hunted to his death as a heretic, needed his death that England might discover in him the noblest soul and clearest vision that had for long years spoken from a Christian pulpit. "I am certain that if I must die, I shall be able to aid you in heaven more than I have been able to do on earth. . . . The work of the Lord will ever go forward, and my death will only hasten it" — such was a parting message of Savonarola to his brothers of St. Mark's before his martyrdom. Not until the world has wrought its worst upon its prophets of larger truth and better days does it seem able to apprehend their mission and understand their message. So that it comes to pass with men, as it did with the Lord, that however little or much they accomplish while here, their best work is done after they have finished their troubled earthly course, and spoken their rejected words, and gone up through the clouds, to be where their Lord is, leaving behind them a shining pathway of glory, and great legacies of life to their fellow-men. Death is a part of the unity and the growth of life, increasing the

power of all that is good. It is the continuity and development of life in unity with all that is eternal.

The same may be said of all our experiences. There need be nothing that may not be an ascension of life. Heaven is always open, receiving the earth's divinest souls out of our sight, into freer spheres of thought and wider realms of service, even while dwelling and working among us. We meet the citizens of the invisible kingdom of heaven in the flesh; they are those whose lives are hid with Christ in God. We see that they suffer in ways we cannot understand, and have experiences we cannot comprehend. Every sorrow that settles upon them, every temptation and failure that comes, every shame and folly that humbles them, is a cloud of God receiving them into a larger life; and as they walk a shining path through the sin and sorrow of the world, they diffuse a divine influence that eludes our subtlest analysis. As the ascension of Jesus was an uplifting and glorifying of all human life, carrying it with him into the bosom of the Father, so every

man who comes out on the heavenward side of a great temptation, or rises from a sad fall, or transforms a deep grief with the joy of God, continues and works out the redemption of the race. No good man suffers without purifying the earth ; without making an atonement for the sin of man. No soul gets nearer God without taking the world with it ; without bearing away the sin of the world. The growth of a soul in moral beauty is a revelation of the divinity of our humanity, — a revelation of God in and to men. *Human goodness is a vision of God.*

All life is a growth in unity. There is a sense in which the life of God is a growth ; the life of God is an eternal development. Nothing that lives remains the same in form. “Eternal change,” as Bryant says, “waits on growth and action.” Perfection, if we mean absolute completion, belongs only to death. All that is worth doing never gets done. The ascension of Christ revealed human life as an unending growth in the knowledge and freedom of the infinite. Life — all life — life in all its works, impulses, and affections, in all its relationships

and movements, is growth in communion with God and fellowship with man. Life is unity with God ; life is work with God ; life is prayer. That life is largest, deepest, and divinest, most human and vital, which has the most in common with God and humanity ; which has the strongest and closest relationships ; which has the surest unity with all that is loving and eternal ; which bears in its heart the most sympathetic oneness with all the needs of man and the purposes of God ; which strikes its roots deepest in the ground of everlasting truth, and reaches all-embracing affections farthest and widest into the universe of love. If Christ dwell in us we are always ascending with him into higher and wider spheres of life, and new worlds of light and work are opening to our eyes. Life passes on from springtime to summer, through autumn and winter and spring to summer again ; but the seasons meet us with new experiences that enlarge the horizon of the soul each passing year. Paths that once appalled us with their perils seem safe and quiet in the prospect-light of higher paths that open

to our feet. Epochs of the past dwindle into incidents as we plead and wait for strength to meet new emergencies. We find, as we follow on to know the Lord, that we cannot and dare not rest in the past. Truth, once a joyous discovery, loses its freshness and power, save as we make it fundamental to higher truth. The sting of old sorrows passes away only as we let them diffuse themselves through our lives as divine sweetness, and flow out into the world as healing balm. The creeds of yesterday are at best but stepping-stones to the faith of to-day. The ascension of Christ is the principle of all moral growth — the growth of human life in unity with God.

But the unity and continuity of life is through sacrifice, which is the surrender and offering of self. This was the substance of the message which came to the disciples as their Lord passed beyond their sight — a message pregnant with the destiny of the church of to-day. Those men of Galilee were not to stand there gazing into heaven, but go forth and disciple the nations. They had been under the teachership

of Jesus, and were in possession of his peace, his joy, his hopes. They had been blessed with heavenly visions, and walked in a light the world did not see. They had witnessed their Lord's shame and glory, his rejection and crucifixion, his resurrection and ascension. They were the heirs of promises the world had not heard, of a power which the world could not receive. But not for any selfish security or religious superiority, not for any spiritual gratification or luxuriousness, were they bound to the throne of God by this chain of hallowed and matchless experiences. Their knowledge and vision and hope must all be translated into service. The wealth of heaven was theirs to distribute to their morally impoverished brothers. God's gifts were given to them to give. They could not keep their blessings save by giving them away. Obedience to the universal law of sacrifice was the final command of the ascension to the disciples.

Self-giving is the condition of all growth, human and divine, natural and spiritual. The life of God is an eternal sacrifice. Through

sacrifice alone life continues and unfolds. Self-giving is the necessity of moral being and doing. Men live no more than they give. Sacrifice is both natural and spiritual law. Except a grain of wheat give itself away to feed life, or die to be reborn in other grains of wheat, it abideth alone. Except a man give his life to be the bread and meat of the world he loses his life. We are in no sense our own; we are bought with many prices; our present is linked with the past and the future. Our most fruitful experiences in fellowship with Christ, our hardest disappointments and most living griefs, are our opportunities and responsibilities for serving men in Jesus' name. We have no right to stand looking up the heights of our spiritual vision, or down the depths of our discontent. Except the things that belong to our hearts, and brains and hands be broken to bless the world they will prove but curses to ourselves. Our visions of light will change to darkness if we obey not their message of sacrifice. Jesus came into the world not to be ministered unto, but to minister, and give his life a ransom. His

vision of a redeemed earth, drawn into unity with the Father through himself, was seen beyond the cross of his own voluntary suffering. And out of the incarnation of the sacrificial Christ-life in humanity will God evolve the divine society which is the theme of prophecy and the goal of history. When men have faith in the truth that life consists not in the things one hath, but in the life one gives, then the cross will become the law of nations, and men shall take on the moral beauty of God, and human life will be a divine harmony.

Sometimes I think I see the angels of the ascension coming back to the earth, clothed with a flame of judgment, to speak to the church of our day: Why stand ye gazing up into heaven, and repeating your ancient prayers, and speaking your approved sermons, and building your steeples high? Are you, O church of Christ, using this gospel for your spiritual pleasure, faithless through the spiritual selfishness that deceives the very elect? or are you following him who pleased not himself about the things of this life, who made himself of no reputation

in the eyes of the religious castes and the socially respectable, but went about in the form of a servant, doing good to the poor and vile and ignorant? Are you intent on making life religiously and materially comfortable, making your enjoyment and convenience the measure of your creed and conduct, or are you profound and passionate with the purpose to claim and subdue this world as the heritage of Christ's sacrifice and the kingdom of his cross? This Christ will come again, it may be in an hour when ye think not, perhaps he may be here, to find you worshipping the mammon of gain and forsaking the cross of your redemption. Even now is this Jesus who ascended into heaven coming again in the power and glory of the Father to manifest the practicability of his love as the law of man.

What else is the conflict between the employed and the employing classes, the combinations of the one in labor unions and the other in monopolies, but a stumbling of the world unawares into the brotherhood of Christ? What are our modern problems but the coming of

Christ upon a vaster field of opportunity? What but a greater vision of Christ is lifting the eyes of the nations above commercial theories of government and materialistic notions of society? What but a preparation for new unfoldings of the truth as it is in Jesus can be the theological unrest that is shaking the bosom of the church universal? Who but Jesus, coming to kindle the fires of a long-quenched apostolic enthusiasm, is drawing together in holy places of ardent prayer, as if by divine accident, young men to each other personally unknown, and separated by leagues of land?

It seems to me that the morning of hope now breaking upon the horizon of human thought, troubling the sleep of a luxurious church, and calling a complacent pulpit to judgment, heralds a greater day of God than even his most inspired prophets foresee. Up and down the streams of human progress new prophets are crying that the kingdom of heaven is at hand, and pointing to the Lamb of God that beareth away the sin of the world. The cross again is calling disciples who love not their lives unto

death to climb a new Calvary with their Master. The times in which we are living are greater and more prophetic than we know. We understand not yet, though we shall know hereafter, what the Christ of judgment is now doing as he walks among the churches. There are hours when I seem to see the ghostly faces of the glorified dead, who have cemented the structure of Christian history with the blood of their lives, peering out of the sad splendor of the martyr-ages, to wonder at our blindness to our opportunities, and stretch forth yearning hands to seize what we pass by, eager to suffer again for the grace that is being brought to us in the larger revelation of Jesus Christ.

May we follow the Son of man through the open door, always bearing his dying in our body, though he lead us in unknown ways that appal our faith, and kindle our souls with a flame that consumes our mortal life. Though when we offer our lives most wholly and humbly we sometimes wait long for the Lord's directing word, though our costliest good be often evil spoken of, this Christ of ours will never fail us ;

this is his world, redeemed with his own blood, and not the devil's world. If we abide in him, and he abide in us, we shall be forever unmovable, and bear the eternal fruit of righteousness, and the light that is in us shall shine on undimmed by time, not obscured by the ignorance of men or the slowness of their unbelief. And by and by, when Jesus comes in the fulness of his power, when the world becomes the dominion of his cross, when he shall come no more through the clouds that hide from us the face of our Father, we shall be manifested with him in the light unapproachable, and be filled with joy unspeakable, and pain shall not be any more, and the old things shall pass away, and the new earth rest in the peace of God.

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Herron, George Davis, 1862-1925.

The new redemption. A call to the church to re-
society according to the gospel of Christ. By G.
Herron. New York: Boston, T. Y. Crowell
(1893)

176 p. 17^{1/2}cm.

227931

1. Soteriology, Christian. I. Title.

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